

Creation

Liturg - readings etc

CPW EUCHARIST. THEME - RECONCILIATION WITH THE WHOLE OF CREATION

Opening Song ~~Now the Green Blade rises~~ *Jesu Christ is waking*

Confession (from Renewing the Earth CAFOD campaign book, p 83-4)

- Group A* *A Prayer of thanksgiving and confession*
For the marvellous grace of your Creation –
We pour out our thanks to you, our God,
for sun and moon and stars,
for rain and dew and winds,
for winter cold and summer heat.
- B* We pour forth our praise to you
for mountains and hills,
for springs and valleys,
for rivers and seas.
- A* We praise you, O Lord,
for plants growing in earth and water,
for life inhabiting lakes and seas,
for life creeping in soils and land,
for creatures living in wetlands and waters,
for life flying above earth and sea,
for beasts dwelling in woods and fields.
- B* How many and wonderful are your works, our God!
In wisdom you have made them all! (*cf Psalm 147-148; 104:24*)
- A* But we confess, dear Lord,
as creatures privileged with your care and keeping of your
Creation,
that we have abused your Creation gifts
through arrogance, ignorance, and greed.
- B* We confess risking permanent damage to your handiwork;
we confess impoverishing Creation's ability to
bring you praise.
- A* Yet, we confess that your handiwork displays your glory,
leaving all of us without excuse
but to know you (*Romans 1:20*).
- B* We confess that your handiwork
provides the context of our living;
it is our home,
it is the realm in which we live the life of your kingdom:
your kingdom that is now in our midst and coming yet
more fully.
- A* We confess, Lord, that we often are unaware
of how deeply we have hurt your good earth
and its marvellous gifts.
- B* We confess that we are often unaware
of how our abuse of Creation
has also been an abuse of ourselves.
- All* O Lord, how long will it take before we awaken to what we have
done?

A
How many waters must we pollute?
How many woodlots must we destroy?
How many forests must we despoil?
How much soil must we erode and poison, O Lord?
How much of Earth's atmosphere must we contaminate?
How many species must we abuse and extinguish?

B
How many people must we degrade and kill with toxic wastes
before we learn to love and respect your Creation;
before we learn to love and respect our home?

All
A For our wrongs, O Lord, we ask forgiveness.

A
in sorrow for what we have done we offer our repentance.
We pray that our actions toward you and your Creation are
worthy of our repentance;
that we will so act on earth that heaven will
not be a shock to us.

All
May your kingdom come and your will be done on earth!

Peruvian Gloria

Readings:

Psalms 85 (from Psalms Anew) (Readers A & B)
story/parable (from Renewing the Earth p 33) (Reader C)

Followed by short discussion in groups of 3 or 4 round the room

Song Will you come and follow me (Iona)

Bidding Prayers (each group of three prayers to be followed by the
Taize Lord hear my prayer (x2) Come and answer me)

Eucharistic Prayer of reconciliation II

'Our Father'

All
God, lover of us all
Most Holy One,
Help us to respond to you
To create what you want for us here on earth.
Give us today enough for our needs,
Forgive our weak and deliberate offences
Just as we must forgive others
When they hurt us.
Help us to resist weaknesses and
to do what is good.
For we are yours
endowed with your power
to make our world whole. (L.W)

The Peace Sung Shalom (all hold hands, then greet each other)

Final Prayers (continuation of Prayer of Confession from Renewing the Earth)

A In our hearts, Lord, we promise anew
to reverence Creation as a convicting witness
to your presence, eternal power,
and divine majesty (cf *Psalm 19* and *Romans 1:20*).

B We promise to reverence your Creation as a
gracious gift entrusted to us by you, our God.

A We promise anew to be stewards
and not pillagers
of what you have entrusted to us.

B Indeed, we acknowledge
that you have entrusted your very Self to us
in Creation, through your Incarnation in Christ Jesus.

A For the Word through whom all Creation was made
and is upheld,
that Word "became flesh and dwelt among us,
full of grace and truth" (*John 1:14*).

B Lord, you pitched your divine tent among us
and made our home your home as well.

All Creator God,
you have given us every reason
to learn and promote the wisdom of lives
lived in harmony with Creation.

May we, your servants, increasingly serve.
May we, your servants, increasingly come to love your Creation
as we also increasingly come to love you,
through Christ our Lord. Amen
(The North American Conference on
Christianity and Ecology)

Pause.

All Let there be peace on earth
And let it begin with me.
Let there be love on earth
And let it begin in my heart.
Let there be miracles on earth
And let them begin with my faith.
Let there be a future
And let it begin with my action - now.

Final Song

May his coming in glory find us ever watchful in prayer,
strong in love,
and faithful to the breaking of the bread.

Accl. 3: Lord, we pray to you: hear our prayer!

Rejoicing in the Holy Spirit,
the whole of creation offers you thanks and praise.
together with your Church, in which all are called to ministry,
and with N. our pope and N. our bishop.

Accl. 3: Lord, we pray to you: hear our prayer!

We pray for those here present
and all whose lives bring hope to this world.

Accl. 3: Lord, we pray to you: hear our prayer!

God of the living and the dead,
welcome all those who have passed from this physical life
into the undying light of your timeless unity.
Gather all created beings into the communion of saints.

Accl. 3: Lord, we pray to you: hear our prayer!

Then, at last, will all creation be one
and all divisions healed,
and we shall join in singing your praise
through your son, Jesus, the Christ.

Through him, with him, in him,
in the unity of the Holy Spirit,
all glory and honour is yours, almighty God,
for ever and ever.

Amen.

WILL YOU COME AND FOLLOW ME?
(Tune: Kelvingrove)

1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?

2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
Will you let me answer prayer
In you and you in me?

3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me?

4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you and you in me?

5. Lord, your summons echoes true
When you but call my name.
Let me turn and follow you
And never be the same.
In your company I'll go
Where your love and footsteps show,
Thus I'll move and live and grow
In you and you in me.

LOVE IS COME AGAIN

Now the green blade riseth from the buried grain
Wheat that in the dark earth many days has lain
love lives again, that with the dead has been;

Love is come again, like ~~the~~ wheat that
springeth green.

In the grave they laid him, Love who has been slain
thinking now that never he would wake again
Laid in the earth like grain that sleeps unseen.

Love is come again.....

Forth he came at Easter like the risen grain,
He that for three days in the grave had lain
Quick from the dead my risen Lord is seen.

Love is come again.....

When our hearts are wintry, grieving, or in pain
their touch can call us back to life again
Fields of our hearts that dead and bare have been.

Love is come again.....

CREATIVE LITURGY

ST MARK'S WIMBLEDON

19th JUNE 1992

 AN AGAPE FOR SUMMER

Welcome on this evening in Midsummer.

This is a non-hierarchical service, which is enabled by the role of the **READER** passing from person to person round the circle. If anyone does not wish to assume the reader's role, please feel free to indicate this to the next person in the circle. (An Agape is **NOT** a Eucharist but rather a feast of sharing in companionable love).

SONG/DANCE Veni Creator Spiritus
 Veni Creator Spiritus
 Veni Creator Spiritus

(We finish the dance standing in a circle facing inwards with linked hands at shoulder height)**FACILITATOR** - We have come to this place each of us bringing within us that which is of God. As Jesus said, "Where two or three are gathered in my name, I am there among them". (Please be seated)

COLLECT

ALL: Blazing Spirit of God,
Burn into the very depths of our being
With the cleansing fire of your love.
Consume the bonds that hold us enthralled
And liberate us that we may open ourselves to visions new.
To see, to hear, to smell, to touch, to taste
The wild beauty of God in all creation.

Amen

FIRST READING

READER: The first reading is from Ezekiel 1 v4-5,v26-28.

In my vision I saw a storm-wind coming from the north, a vast cloud with flashes of fire and a brilliant light about it; and within was a radiance like brass, glowing in the heart of the flames. In the heart of the fire was the likeness of four living creatures in human form.

READER Above the heads of the living creatures was, as it were, a vault glittering like a sheet of ice, awe-inspiring, stretched over their heads above them.

READER Above the vault over their heads there appeared, as it were, a sapphire in the shape of a throne, and exalted on the throne a form in human likeness. from his waist upwards I saw what might have been brass glowing like a fire in a furnace; and from his waist downwards I saw what looked like fire. Radiance encircled him.

READER Like a rainbow in the clouds after the rain was the sight of that encircling radiance; it was like the appearance of the glory of the Lord.

ALL Come Holy Spirit. Gracious heavenly dove
Come fire of love. (Sing twice if anyone knows the tune)

2nd READING Read by Jean H-G.
A FABLE from "WHAT LANGUAGE SHALL I BORROW?" by Brian Wren

ALL Come Holy Spirit. Gracious heavenly dove
Come fire of love. (As above)

3rd READING (from Angelus Silesius: The Cherubic Traveller)

READER: No here nor now can touch
God, who is nothingness;
The more we reach for him,
The more he vanishes.

READER: See, where thou nothing seest;
Go, where thou canst not go;
Hear, where there is no sound;
Then where God speaks art thou.

THE CONFESSION

ALL: O Holy Spirit of God,
Creator of this wondrous universe
We have tried to limit you to the boundaries
of our own imagination,
Foolishly creating god in our own image.

Forgive us for our pettiness of thought;
Forgive us for our fear of accepting You in all
the vastness of your infinite variety;
Forgive us for our failure to recognize Your Divine Presence
in each other, in other animals, in plants,
in the earth itself and in all Your creation.

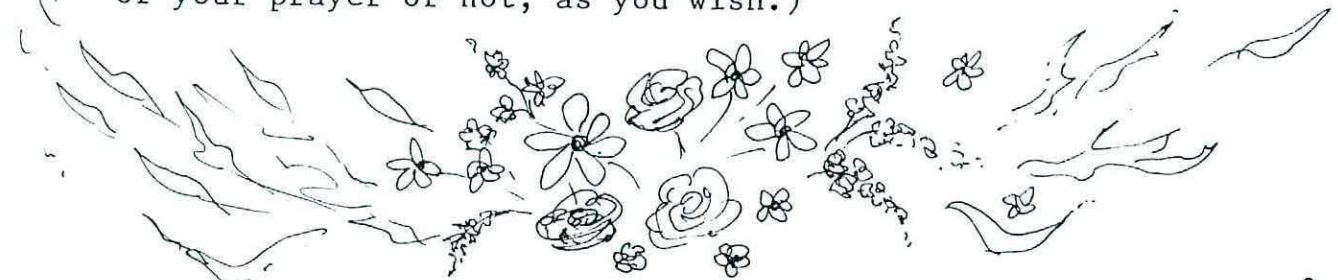
For the sake of the Wounded Lamb, Jesus Christ, forgive us
for the hurt and damage we have caused; and awaken in us
an awareness of our own royal divinity that we may live as
true images of God.

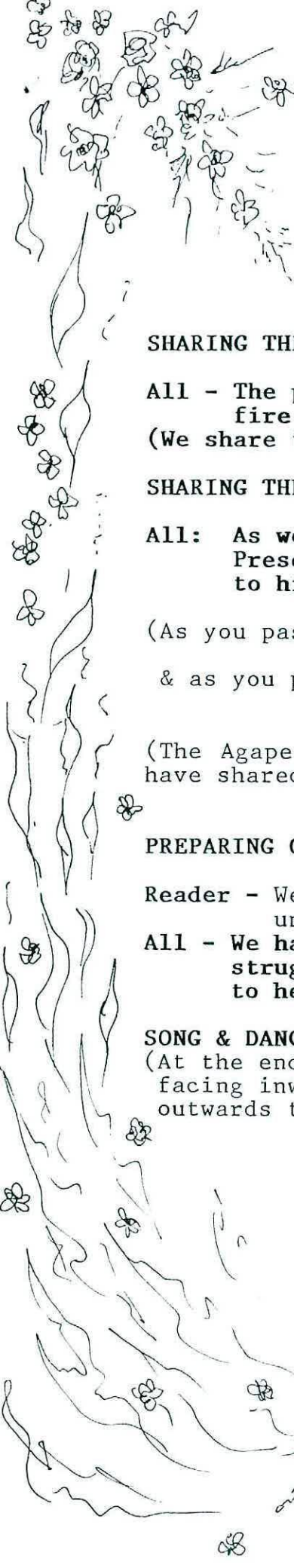
ABSOLUTION (Let us link hands and share silently in God's
absolving love.)

INTERCESSIONS

ALL: As a seed is scattered on the earth, so a prayer is
planted in the heart of God.

(Take some seeds from the dish and sprinkle or put them on to
the earth in the seed tray speaking the name of the subject(s)
of your prayer or not, as you wish.)





SHARING THE PEACE

All - The peace of God like a cool breeze in summer and a warm
fire in winter be with us and all creation.
(We share the peace)

SHARING THE AGAPE

All: As we share the bread and wine, we remember the Divine
Presence of God in Jesus who gave the bread and the wine
to his friends, as he gave his body and his life.

(As you pass the bread you may wish to say -
"This is the bread of life."

& as you pass the wine -
"This is the cup of compassion")

(The Agape followed by a time of silence to consider what we
have shared)

PREPARING OURSELVES TO LEAVE

Reader - We each live at the heart of a unique point of the
universe, and present in each part is Cosmic Love.

All - We have before us the entire universe with its noble
struggles, its impassioned quests, its myriads of souls
to heal and make whole.

SONG & DANCE "The Lord Of The Dance"

(At the end we stand in a circle and raise our touching hands
facing inward and bless each other silently, then we turn
outwards to bless the world)



CREATIVE LITURGY

ST MARK'S WIMBLEDON

19th JUNE 1992

AN AGAPE FOR SUMMER

Welcome on this evening in Midsummer.

This is a non-hierarchical service, which is enabled by the role of the **READER** passing from person to person round the circle. If anyone does not wish to assume the reader's role, please feel free to indicate this to the next person in the circle. (An Agape is NOT a Eucharist but rather a feast of sharing in companionable love).

SONG/DANCE Veni Creator Spiritus
 Veni Creator Spiritus
 Veni Creator Spiritus

(We finish the dance standing in a circle facing inwards with linked hands at shoulder height)**FACILITATOR** - We have come to this place each of us bringing within us that which is of God. As Jesus said, "Where two or three are gathered in my name, I am there among them". (Please be seated)

COLLECT

ALL: Blazing Spirit of God,
Burn into the very depths of our being
With the cleansing fire of your love.
Consume the bonds that hold us enthralled
And liberate us that we may open ourselves to visions new.
To see, to hear, to smell, to touch, to taste
The wild beauty of God in all creation.

Amen

FIRST READING

READER: The first reading is from Ezekiel 1 v4-5,v26-28.

In my vision I saw a storm-wind coming from the north, a vast cloud with flashes of fire and a brilliant light about it; and within was a radiance like brass, glowing in the heart of the flames. In the heart of the fire was the likeness of four living creatures in human form.

READER Above the heads of the living creatures was, as it were, a vault glittering like a sheet of ice, awe-inspiring, stretched over their heads above them.

READER Above the vault over their heads there appeared, as it were, a sapphire in the shape of a throne, and exalted on the throne a form in human likeness. from his waist upwards I saw what might have been brass glowing like a fire in a furnace; and from his waist downwards I saw what looked like fire. Radiance encircled him.

READER Like a rainbow in the clouds after the rain was the sight of that encircling radiance; it was like the appearance of the glory of the Lord.

ALL Come Holy Spirit. Gracious heavenly dove
Come fire of love. (Sing twice if anyone knows the tune)

2nd READING Read by Jean H-G.
A FABLE from "WHAT LANGUAGE SHALL I BORROW?" by Brian Wren

ALL Come Holy Spirit. Gracious heavenly dove
Come fire of love. (As above)

3rd READING (from Angelus Silesius: The Cherubinic Traveller)

READER: No here nor now can touch
God, who is nothingness;
The more we reach for him,
The more he vanishes.

READER: See, where thou nothing seest;
Go, where thou canst not go;
Hear, where there is no sound;
Then where God speaks art thou.

THE CONFESSION

ALL: O Holy Spirit of God,
Creator of this wondrous universe
We have tried to limit you to the boundaries
of our own imagination,
Foolishly creating god in our own image.

Forgive us for our pettiness of thought;
Forgive us for our fear of accepting You in all
the vastness of your infinite variety;
Forgive us for our failure to recognize Your Divine Presence
in each other, in other animals, in plants,
in the earth itself and in all Your creation.

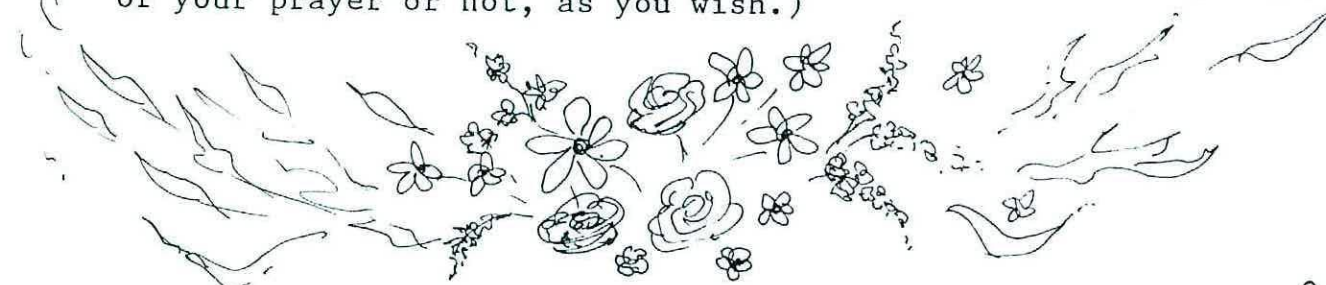
For the sake of the Wounded Lamb, Jesus Christ, forgive us
for the hurt and damage we have caused; and awaken in us
an awareness of our own royal divinity that we may live as
true images of God.

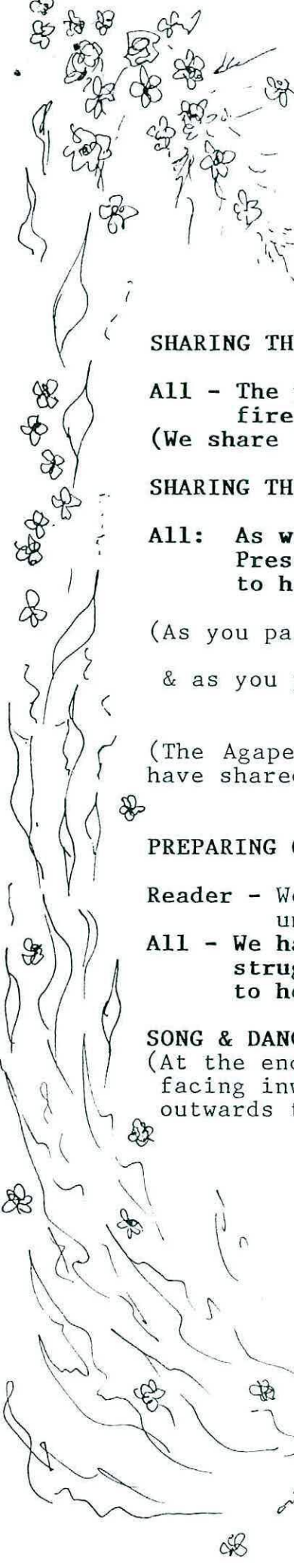
ABSOLUTION (Let us link hands and share silently in God's
absolving love.)

INTERCESSIONS

ALL: As a seed is scattered on the earth, so a prayer is
planted in the heart of God.

(Take some seeds from the dish and sprinkle or put them on to
the earth in the seed tray speaking the name of the subject(s)
of your prayer or not, as you wish.)





SHARING THE PEACE

All - The peace of God like a cool breeze in summer and a warm
fire in winter be with us and all creation.
(We share the peace)

SHARING THE AGAPE

All: As we share the bread and wine, we remember the Divine
Presence of God in Jesus who gave the bread and the wine
to his friends, as he gave his body and his life.

(As you pass the bread you may wish to say -
"This is the bread of life."

& as you pass the wine -
"This is the cup of compassion")

(The Agape followed by a time of silence to consider what we
have shared)

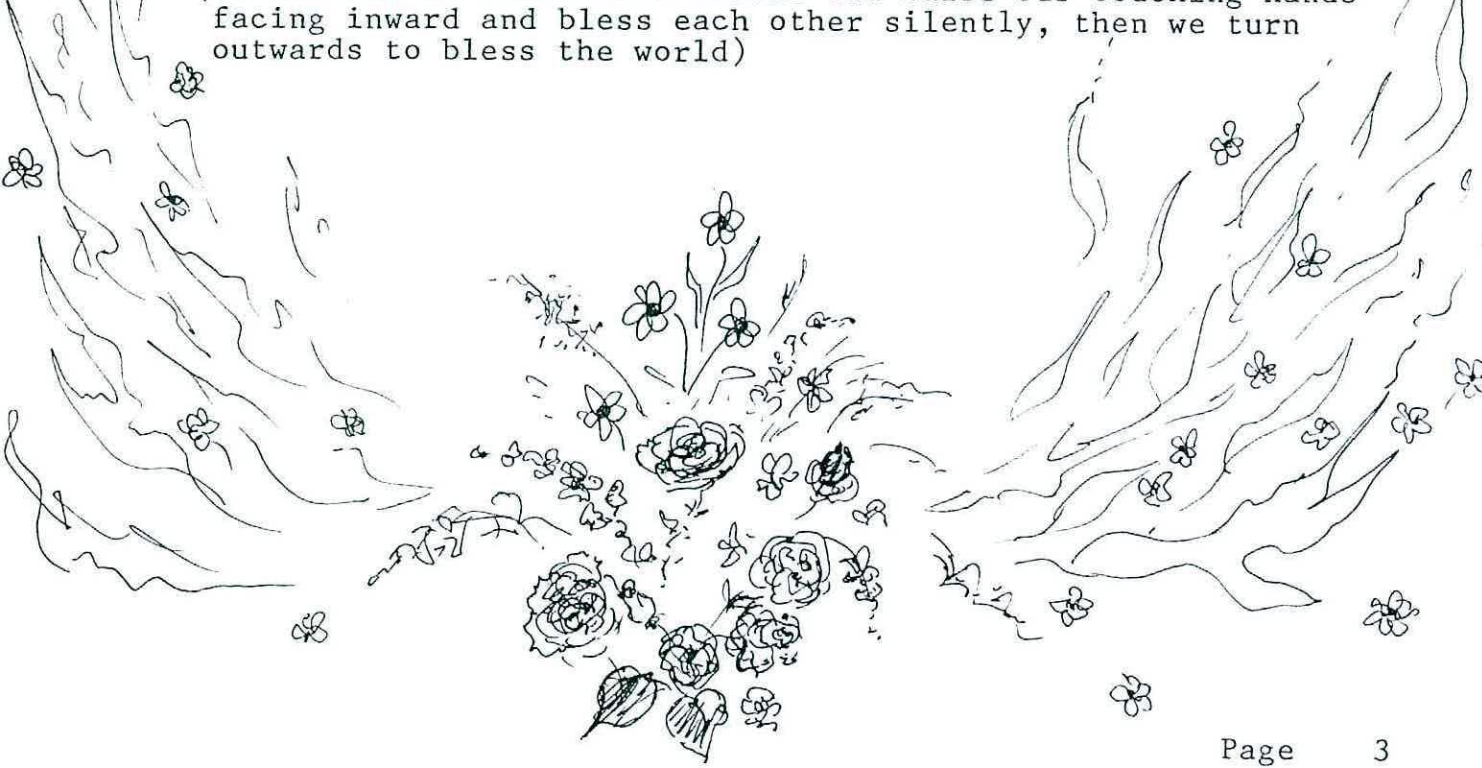
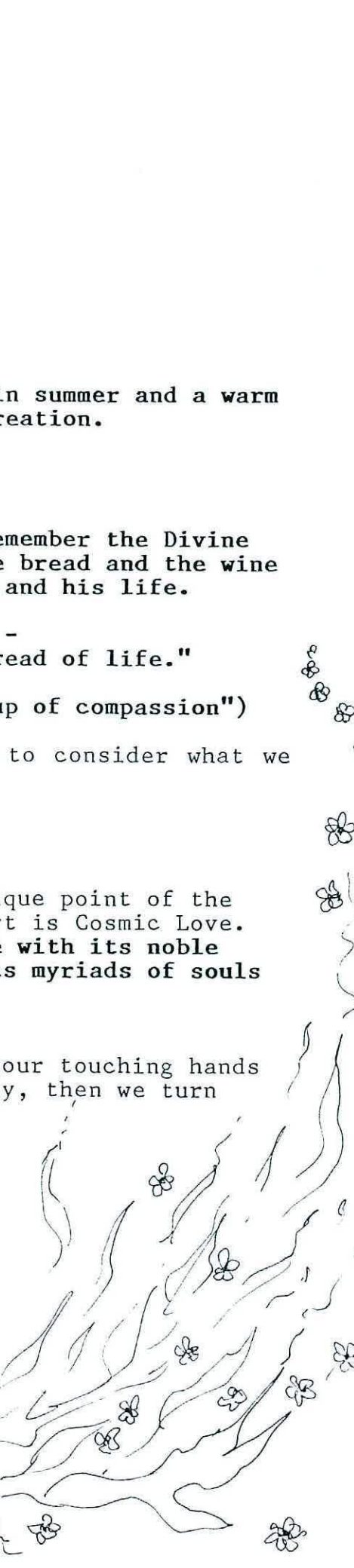
PREPARING OURSELVES TO LEAVE

Reader - We each live at the heart of a unique point of the
universe, and present in each part is Cosmic Love.

All - We have before us the entire universe with its noble
struggles, its impassioned quests, its myriads of souls
to heal and make whole.

SONG & DANCE "The Lord Of The Dance"

(At the end we stand in a circle and raise our touching hands
facing inward and bless each other silently, then we turn
outwards to bless the world)



Catholic Women's Ordination 25th. March '97

WOW, Women's Ordination World Wide, first day of prayer for women's ordination world wide.

1. Gather and welcome

To-day, very appropriately on the feast of the Annunciation, we come to celebrate and be in union with women and men world wide, as we join in prayer for women's ordination all round the globe. Let us remember in silence all the women of all continents, especially those of the third world and the poor of our world. (Names of continents placed round globe).

Let us now be reminded of all the organisations round the world who work for women's ordination in the RC church...

Sing:

Be still as we pray, (3 times)
on our special day.

2. Readings and sharings:

Reader: The Annunciation: Luke 1:26-38.

Six months later the angel Gabriel was sent from God to a town on Galilee called Nazareth, to a young woman named Mary; she was engaged to a young man named Joseph, of the house of David. Upon arriving the angel said to Mary. "Rejoice highly favoured one! God is with you! Blessed are you among women!"

"Mary was deeply troubled by these words and wondered what the angel's greeting meant. The angel went on to say to her, "Don't be afraid Mary. You have found favour with God. You'll conceive and bear a son, and give him the name of Jesus - Deliverance". His dignity will be great, and he will be called the only begotten of God. God will give Jesus the judgment seat of David, his ancestor, to rule over the house of Jacob forever, and his reign will never end."

"Mary said to the angel, "How can this be, since I have never been with a man?"

The angel said to her, "The holy Spirit will come upon you, and the most high will overshadow you - hence the offspring to be born will be called the Holy One of God. Know too that Elizabeth, your kinswoman, has conceived a child in her old age, she who was thought to be infertile is now in her six month. Nothing is impossible with God".

Mary said, "I am the servant of the Lord. Let it be done to me as you say". With that the angel left her.

Sing: Gospel telling women, understanding women, we remember (3 times).

Readers: quotes from Tissa Balasuriya's book "Mary and Human Liberation".

Share our thoughts on Mary, and third world stories of women we know. (Pictures of women, flowers etc. placed round globe).

Pray together:

My soul weeps,
and my spirit lies battered within me
for the world belongs to the heartless imagination of the wealthy

and greed for profit and fear of war rule the earth;
the powerless go unheard and the hungry are not fed
the poor and the weak are oppressed
and great things are done in the name of this generation.
Arrogant men and submissive women
squander the inheritance of our faith
and seeds of hope are left to die in the dust.
Who will save our children for the promise of your mercy?
You who have looked with favour on your lowly servant Mary
will redeem your people in every generation.

Sing: Mary woman of power, Mary woman of wisdom,
we have named you (3 times).

3. The blessing and anointing with oil.

1st. speaker

An act of anointing the head with oil is an ancient rite, signifying selection for some special role.

2nd. speaker:

Let us now anoint each other on the forehead showing the same courage and wisdom of Mary, and all other women and men of courage and wisdom, who have suffered much for the truth, down the centuries and to-day.

3rd. speaker:

Let us now anoint each other on the forehead giving and sharing with each other the same courage and wisdom among ourselves.

Anointing: Anoint each other that we may support each other in the long journey to women's full ministry in the church.

Praying over the Cathedral:

Sing on the way to the walls : Be still and be strengthened (3 times)
As we pray on these walls.

(Walk slowly and silently towards the Cathedral with the purple cloths, circle the Cathedral and pray in silence for seven minutes, one minute for the seven sacraments of the church).

End of silence, return to centre singing quietly:

Sing: Renewed with God's silence (3 times)
And strengthened in faith.

4. Final Prayer: CWO prayer read by five people standing facing out from the globe.
Sing as we give each other the sign of peace;
Embrace peace and justice, (3times)
and love as Christ loved.

Readings from Tissa Balasuriya "Mary and Human Liberation"

Reader 1:

Marian spirituality, associated closely with the generally accepted theology of humanity's helpless situation after the fall, has encouraged a certain sense of weakness, dependency and powerlessness among humans, particularly women. She is presented as the refuge, the consoler, the mediatrix who intercedes for us with God. It is true human beings are finite, fallible and mortal, but it is also important that our own strengths and potentialities be recognised, encouraged and developed. As the prayers and hymns indicate this positive aspect of human capabilities are not so encouraged in the Marian devotions as are the attitude of dependence based on a helplessness. The presentation of Mary as docile and obedient to God was rather conveniently interpreted as the path of holiness for Christians. They had to obey the clergy as representatives of God. This was the sure path to holiness (111).

Reader 2:

In capitalist and colonial situations Marian devotions can have a domesticating influence by inducing Christians to accept the hard reality as the will of God. Throughout the centuries of European colonialism. Catholic missionaries had no worry about propagating their cult of Mary. They had no fear that it would have a revolutionary impact on the working class or the colonised peoples. Mariology has lacked a clear and systematic relationship to social transformation by bringing about justice within communities, in nations and internationally. There is hardly any shrine of Mary or any popular devotion that stresses the need of sharing material goods "so that none is in need". There is no analysis in Marian theology of the conditions in society which prevent the realisation of effective social justice, love and peace. (112).

Reader 3:

On the contrary the effect of Marian devotions, at least indirectly would seem to bring about a greater conformity to the prevailing social system. The virtues emphasised in Marian spirituality are faith, love of God, obedience, docility, humility, contemplation. These are "de facto" interpreted without bringing out their social implications of justice and sharing. This dimension of Mariology as socially liberating is emerging only in recent times with the growth of overall consciousness of the inter-relation between social justice and Christian holiness.... A social justice that critically analysed social relations and wanted a radical transformation of mentalities and social structures has not been part of Marian spirituality (115).

AGAPE On a theme of Justice

Free form version of psalm 17. (each verse said antiphonally)

A Loving Creator, hear our prayer
and listen to our call made in the spirit of truth.

B You know what we are,
and that we seek to be faithful to you:
We search your word to find our way.
Let us walk in your footsteps
so that our feet do not slip.

A We call on you, O Creator of life
and you answer us.
Listen to our voice and show us
your loving kindness, O saviour of all who flee evil.

B Strengthen us in the struggle to do your will.
Let our reward be to see you face to face,

and come into your loving presence.

Reading "Messengers" Marta Wilhelmsson

Scripture Reading

Remember this, everyone should be quick to listen but slow to speak and slow to human anger ... You must do what the Word tells you and not just listen to it and deceive yourselves. Anyone who listens to the Word and takes no action is like people who look at their own features in a mirror and go off and immediately forget it... Anyone who is wise and understanding among you should from a good life give evidence of deeds done in the gentleness of wisdom .. the wisdom that comes down from above is essentially something pure; it is also peaceable, kindly and considerate; it is full of mercy and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. The peace sown by peacemakers brings a harvest of justice. (James 1:19, 22-25: 3:13, 17-18)

Penitential prayer

Group A Loving Creator,
who has breathed your own life into your people,
you have given us all creation to care for
- the tall trees of the forest and the crops of the fields,
- the fish that swim in the sea and the animals that roam
the earth

All the good things that you made
Group B And we, what have we done with your gifts?
We have used the resources of the earth recklessly
plundered the riches of this planet with greed
refused to share with the poor and the hungry.

All Forgive us, O Source of all our Being, and bring us back into
harmony with your universe.

Group A We are called to love one another in your name,
yet what have we done?
We talk about love with our lips

Group B But We pass on the other side when needs press in upon us,
rules matter more than compassion, the law than the spirit.

All Forgive us for our failure to listen to your call to show
forth your love in our lives and that of the Church.

Group A We have been called to be sisters and brothers of Christ yet
what have we done? We have allowed the dominations and
oppressions of the world to enter into Christ's body.

Group B We have failed to listen to each other although we are all
called to be a chosen race, a royal priesthood, and a
consecrated nation.

All Send forth your spirit into our hearts so that we may truly
share with one another the work of building up your realm
here on earth.

Group A You created human beings in your own image "male and female
God created them".

Group B Yet your people have treated women, made in the image of
God, as inferior and defective.

All Help us to build up a true community of women and men in the
church, where sexual and racial discrimination is overcome.

Group A God our liberator, through Christ's redeeming act we have
been made free and brought out into the light.

Group B Yet we fear to act as prophets when we see that things need
changing.

All Forgive us O loving Creator for our lack of courage. Send
forth your spirit and make your new creation truly effective
in us. Help all your people to work together in love and
trust to build up the body of Christ.

Silence, then people add in their own intercessions

Statement of Faith (Jan Berry)

We believe in God,
creating and giving life to the world,
mother and father of all, regardless of race, class, or gender,
love indescribable and beyond our imagining,
yet closer than our own breathing.

We believe in Jesus,
the Way of God confronting violence with self-giving,
the Truth of God challenging all hypocrisy and false values,
the Life of God inviting us to a realm of forgiveness and new beginnings.

God-with-us, embodied in our living.

We believe in the Spirit,
Breathing into us renewing power,
Interpreting our longings and searchings after truth,
And probing with us the depths of God's wisdom.

We believe in the company of God's people,
called to live and be one in Christ;
In the knowledge of forgiveness and the strength to stand as God's daughters
[and sons],
In the promise of God which sustains us in what we know and invites us to travel on in
discovery and hope.

Blessing of the Bread (the bread is broken and passed round, then all say)

And as we break the bread we thank you, Source of all our being, for the life and knowledge of yourself which you gave to us through Jesus your child. To you be glory for ever. As this broken bread was scattered upon the mountains, but was brought together and became one, so let your Church be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power, through Jesus Christ for ever.

We give thanks to you, O loving Creator, for your holy name which you made to dwell in our hearts, and for the knowledge and faith and immortality which you made known to us through Jesus your child. To you be glory for ever. (adapted from the Didache,)

All: We share this loaf today, as a sign that we are all one in the body of Christ. Just as many grains came together into the one loaf, so we are all one in Christ Jesus. Help us to reflect the life giving love of the Creator, Redeemer and Spirit in all our relationships and actions.

The Peace (all hold hands and sing)

Shalom, my friends, shalom my friends, shalom, shalom
the peace of Christ I give you today, shalom shalom (x3)

(then greet one another)

(the unacknowledged parts of this agape come from Celebrations for Sisters and Brothers, St Joan's Alliance.)

All Come Spirit, reconcile us by your power
Deepen in us the power of your peace
Expand in us the power of your justice
Liberate in us the power of your freedom
Nurture us by the power of your Mother-Fatherhood
Guide us by the power of your constant presence

Peruvian Gloria (song sheet)

Reading Luke 4 18-19

Group work Adults to groups to discuss "How does the liberation and freedom we are called to relate to our lives today?" Children to kitchen for group activity.

Offertory Children to dress the altar while adults sent to gather flowers, twigs etc for use in the intercessions

children to start singing Walk in the light as a signal to the adults to regather

Bidding prayers/Intercessions Flowers and twigs to be placed in bowls of bare earth on the altar as these are made (or silently if preferred)

Creed from Iona

All: WE BELIEVE IN GOD WHOSE LOVE IS THE SOURCE OF
ALL LIFE AND THE DESIRE OF OUR LIVES,

WHOSE LOVE WAS GIVEN A HUMAN FACE
IN JESUS OF NAZARETH,
WHOSE LOVE WAS *CRUCIFIED* BY THE EVIL
THAT WAITS TO ENSLAVE ITS ALL
AND WHOSE LOVE, DEFEATING EVEN DEATH,
IS OUR GLORIOUS PROMISE OF FREEDOM.
THEREFORE, THOUGH WE ARE SOMETIMES FEARFUL
AND FULL OF DOUBT, IN GOD WE TRUST;

AND IN THE NAME OF JESUS CHRIST, WE COMMIT OURSELVES,
IN THE SERVICE OF OTHERS
TO SEEK JUSTICE AND TO LIVE IN PEACE,
TO CARE FOR THE EARTH AND TO SHARE
THE COMMONWEALTH OF GOD'S GOODNESS,
TO LIVE IN THE FREEDOM OF FORGIVENESS,
AND THE POWER OF THE SPIRIT OF LOVE,
AND IN THE COMPANY OF THE FAITHFUL
SO TO BE THE CHURCH FOR THE GLORY OF GOD. AMEN.

Song (Dot)

The active love of God (Our Father in reverse) Ed O Connell

We are asking, by the active love of God in us, to be delivered from all evil. For that to happen we must play our part: by resisting temptation; by forgiving the faults of others; by sharing our bread. These are the conditions to be fulfilled, the tasks to be carried out in the world, if the practice of God's will is to be achieved on earth as it is in heaven. Only then will God's Kingdom become a reality. Only then will God's name be kept holy in the practice of our lives. Only then will we be true sisters and brothers in our Creator.

ADVENT 97 St John's Spirituality Group

LITURGY OF WAITING AND PROMISE FULFILLED

1. Lighting of the Candle

2. Prayers

- L. O God, the source of all insight,
whose coming was revealed to the nations
not among men of power
but on a woman's lap;
give us grace to seek you
where you may be found,
that the wisdom of this world may be humbled
and discover your unexpected joy.

Janet Morley

(all say the parts in bold printing)

The desert will sing and rejoice
and the wilderness blossom with flowers;
all will see the Lord's splendour,
see the Lord's greatness and power.
Tell everyone who is anxious:
Be strong and don't be afraid.
The blind will be able to see;
the deaf will be able to hear;
the lame will leap and dance;
those who can't speak will shout.
They will hammer their swords into ploughs
and their spears into pruning-knives;
the nations will live in peace;
they will train for war no more.
This is the promise of God;
God's promise will be fulfilled.

3. Carol for Advent - Song from Iona (Innkeepers)

1. From a worn and weary nation –
 VENI IMMANUEL!
Where and when will come salvation?
 VENI IMMANUEL!
In the place you least expect,
in the face of real neglect,
one appointed, unanointed,
God has chosen to perfect.
VENI IMMANUEL! VENI IMMANUEL! VENI IMMANUEL!
2. To an unsuspecting mother –
 AVE MARIA!
Why choose her and not some other?
 AVE MARIA!
So that earth might be restored,
flesh no longer be ignored,
faith infected, love directed,
God through woman be adored.
AVE MARIA! AVE MARIA! AVE MARIA!
3. In the song of God's elected –
 MAGNIFICAT!
Can the future be detected?
 MAGNIFICAT!
God the proud will overthrow,
worldly wealth will lose its glow;
hunger halted, poor exalted,
heaven appear through what we know.
MAGNIFICAT! MAGNIFICAT! MAGNIFICAT!
4. Magnificat of Waiting (read paragraph in turn round the circle)
5. Discussion in 2s and 3s
 - what do you dread about Christmas?
 - What do you like about Christmas
6. John Betjeman's Christmas song (tape)
7. (General discussion) how might we celebrate Christmas, and the waiting time of Advent, more meaningfully?
8. Laying down of burdens and making the tree flourish
(small stones and cut out paper leaves are passed round. You are asked to write a sign of hope about Advent/Christmas on your leaf. We then lay down our negative feelings in the shape of the stone into the basket, and thread our leaves onto the branch in the middle, representing the tree (and life. As we do this we can make an intercession or do so silently)

All

We need your forgiveness, merciful God,
For not allowing our complacency to be shattered,
for taking refuge too often in the familiar and the certain;
For not believing in the victory of vulnerability,
For not daring to accept your gifts nor claim your promises.

Grant us true repentance.

Set us free to hear your word to us.

Set us free to serve you.

L

Today we share bread and wine together
as a sign that we are one humanity,
as a pledge that we will work for justice,
as a foretaste of that which can be
despite what is and what has been.

May the Holy Spirit that guides us all
be present in this feast,
taking this bread and wine,
the concerns we have expressed,
the lives that we lead,
and transforming them all
for the unity of humankind
and the service of love.

Blessed be the eternal Sustainer.

Working with soil and elements and human toil.

Bringing forth bread from the earth.

We pass the bread round and, before eating it, say together

All:

When the bodies of others are broken, we are broken.

L:

Blessed be the Eternal Sustainer.

Working with soil and elements and human toil.

Making the fruit of the vine.

Before passing the wine to each other, we say together

All

We are all one kin, one blood.

When the blood of others spills, our blood is spilled.

We pass the wine

All

O God, you fulfil our desire
beyond what we can bear;
as Mary gave her appalled assent
to your ultimate promise
so may we open ourselves also
to contain your life within us,
through Jesus , Amen.

Final Song—Will You come and see the light?

From Renewing the earth

The Pacific Women's Creed

We believe that Creation is a gift from God, an expression of our Creator's goodness.

We believe that the resources of our lands and waters and air are precious gifts from our creator, to be used and looked after with loving care.

We believe that there is a rhythm to God's creation, like a drum beat.

When we lose the rhythm, or the drum is damaged, the music is out of tune.

We believe that as Christians, we are called to be peacemakers, in order that our world and our communities, and each person, may experience the true peace which God promises.

We believe this may sometimes mean "disturbing the peace", as Jesus did, for a purpose-to restore the purpose of God.

We believe that our Pacific ways are also a gift from God, We are invited to use the values of our Pacific cultures to build societies of justice and peace.

We believe in God,
creating and giving life to the world,
mother and father of all, regardless of race, class, or gender,
love indescribable and beyond our imagining,
yet closer than our own breathing.

We believe in Jesus,
the Way of God confronting violence with self-giving,
the Truth of God challenging all hypocrisy and false values,
the Life of God inviting us to a realm of forgiveness and new beginnings.

God-with-us, embodied in our living.

We believe in the Spirit,
Breathing into us renewing power,
Interpreting our longings and searchings after truth,
And probing with us the depths of God's wisdom.

We believe in the company of God's people,
called to live and be one in Christ;
In the knowledge of forgiveness and the strength to stand as God's daughters
[and sons],

In the promise of God which sustains us in what we know and invites us to travel on in discovery and hope.

Jan Berry

We believe in God

- Maker, Redeemer and Sustainer of Life,
- without beginning or end,
- whose life-giving love was let loose on the first Easter Sunday
- and whose life-giving love we share and proclaim here today.

We believe in God

- who gave up the divine life and submitted to the darkness and terror of the grave
- and who enters with us into every darkness and terror we shall ever face.

We believe in God

- who raised Christ from the death of the grave to glorious new life
- and who raises our lives from sin and despair to newness and hope again.

We believe in God

- who met the grief-stricken Mary in the garden and called her into hope by the uttering of her name.
- and who meets us in our grief and gives us courage to hope again by tenderly calling our name.

We believe in God

- who sent Mary out from the garden to be the witness and apostle of the resurrection
- and who commissions us, like Mary, to be bearers of hope and good news in our world.

We believe in God

- Maker, Redeemer and Sustainer of Life,
- without beginning or end,
- whose life-giving love was let loose on the first Easter Sunday
- and whose life-giving love we share and proclaim today
- to all women and men, wherever and whoever they are,
- loved, blessed and called by God,
- without beginning or end.

Nicola Slee
(these two last from
Who Are You looking for)

Will you come and follow me. From "A Touching place" , Iona Abbey.

Will you come and follow me if I but call your name
Will you go where you don't know and never be the same?
Will you let my love be shown, will you let my name be known,
Will you let my life be grown in you and you in me?

Will you leave yourself behind if I but call your name
Will you care for cruel and kind and never be the same
Will you risk the hostile stare should your life attract or scare?
Will you let me answer prayer in you, and you in me?

Will you let the blinded see if I but call your name
Will you set the prisoners free and never be the same
Will you kiss the leper clean, and such as this unseen
And admit to what I mean in you and you in me?

Will you love the you you hide if I but call your name
Will you quell the fear inside and never be the same?
Will you use the faith you found to reshape the world around,
Through my sight and touch and sound in you and you in me?

Lord your summons echoes true when you but call my name
Would you let me turn and follow you and never be the same.
In your company I'll go where your love and footsteps show
Thus I'll move and live and grow in you and you in me.

JESUS CHRIST IS WAITING

Jesus Christ is waiting, waiting in the streets;
No one is his neighbour, all alone he eats.
Listen, Lord Jesus, I am lonely too.
Make me, friend or stranger, fit to wait on you.

Jesus Christ is raging, raging in the streets
Where injustice spirals and real hope retreats.
Listen, Lord Jesus, I am angry too.
In the Kingdom's causes, let me rage with you.

Jesus Christ is healing, healing in the streets;
Curing those who suffer, touching those he greets
Listen, Lord Jesus, I have pity too,
Let my care be active, healing just like you.

Jesus Christ is dancing, dancing in the streets,
Where each sign of hatred, His strong love defeats
Listen, Lord Jesus, I feel triumph too
On suspicion's graveyard, let me dance with you.

Jesus Christ is calling, calling in the streets
Come and walk faith's tightrope,
I will guide your feet.
Listen, Lord Jesus, let my fears be few.
Walk one step before me, I will follow you.

TAKE MY HANDS

Take my hands and make them as your own
And use them for your kingdom here on earth
Consecrate them to your care
Anoint them for your service where
You may need your gospel to be sown

Take my hands, I give them to you Lord
Prepare them for the service of your name
Open them to human need
and by their love they'll sow your seed
So all may know the love and hope you give.

(Have to come again)

SONGS 7

NOW THE GREEN BLADE RISES

Now the green blade rises from the buried grain
wheat that in the dark earth many days has lain;
love lives again, that with the dead has been:
love is come again like wheat that springeth green.

In the grave they laid him, Love who had been slain
thinking that never he would wake again,
laid in the earth like grain that sleeps unseen:
love is come again like wheat that springeth green.

Forth he came at Easter, like the risen grain
he that for three days in the grave had lain,
quick from the dead my risen Lord is seen:
love is come again like wheat that springeth green.

When our hearts are wintry; grieving or in pain
your touch can call us back to life again,
fields of our heart that dead and bare have been:
love is come again like wheat that springeth green

PERUVIAN GLORIA (sung responsorially)

Glory to God, glory to God, glory to the Creator.
To God be glory for ever
Alleluia Amen

Glory to God, glory to God, glory to the Redeemer
to God be glory for ever
Alleluia amen

Glory to God, glory to God, glory to the Spirit
To God be glory for ever
Alleluia amen.

WALK IN THE LIGHT

The Spirit lives to set us free, walk, walk in the light,
who binds us all in unity, walk, walk in the light

chorus walk in the light (x3) walk in the light of the Lord.

When Jesus died on Calvary, walk, walk in the light,
he saved the lost like you and me, walk, walk in the light
chorus walk in the light...

And Jesus did just what he said, walk, walk in the light,
he healed the sick and he raised the dead, walk, walk in the light.
chorus walk in the light ...

He left his Spirit our friend to be, walk, walk in the light;
he prays in you and he prays in me, walk, walk in the light.
chorus walk ...

P S A L M 85

The Coming Age of Peace and Justice

- 1 **Y**ahweh, you have favored your land
and restored the well-being of Israel;
2 you have forgiven the guilt of your people
and covered all their sins.
3 You set aside all your rage;
you calmed the heat of your anger.
4 "Restore us now, God, our Savior!
Put an end to your displeasure with us.
5 Will you be angry with us forever?
Will your anger never cease?
6 Will you not instead restore our life
that your people may rejoice in you?

- 7 Let us see your faithfulness
and give us your saving help.
8 I will hear what you, God, proclaim:
a voice that speaks of peace—
peace for your faithful
and those who turn to you in hope.
9 Your salvation is near for those who fear you,
and your glory will dwell in our land.
10 Love and faithfulness have met;
justice and peace have embraced.
11 Faithfulness shall spring from the earth
and justice look down from heaven.
12 Yahweh, you will give what is good,
and our earth shall yield its fruit.
13 Justice shall march before you,
and peace shall follow your steps.

TREE-TRUNK MEDITATION

Look closely at the rings of this tree-trunk.

Let your eye travel slowly round one of the rings. Notice that it is without beginning, without end.

Let your eye move to the centre, the point of growth...of new life.

Think about the fact that each year a new ring is formed, pushing out from the central core, enlarging the trunk.

Look again at the rings.

Notice that some of them are uneven, wavy. Some are slimmer than others.

Each ring tells us something about the year in which it was formed...

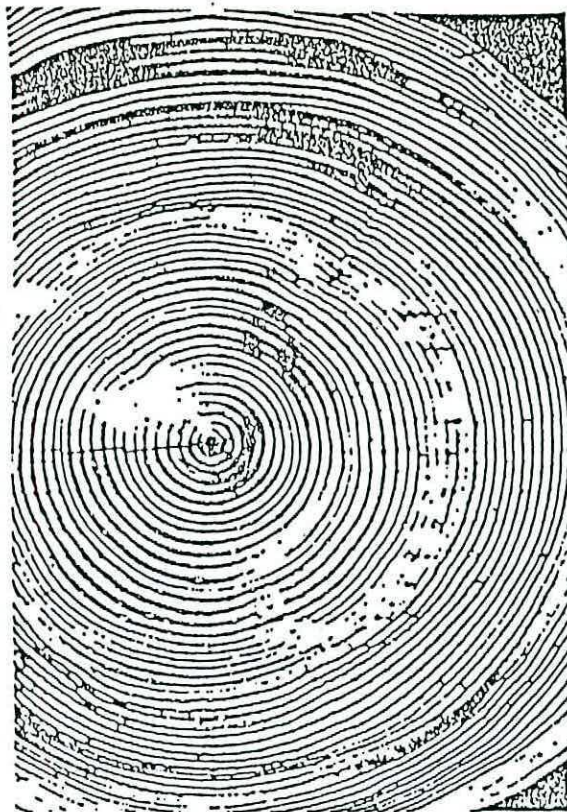
If it was a good year, with plenty of rain and sunlight, the ring is wide and sure.

If it was a bad year, without rain or sun, or with too much of either, the ring is narrow, uneven, wobbly.

And, as well as being affected by the elements, the growth of the tree is affected by the place in which it has been planted.

If in a good place, with plenty of moisture, rich soil, all is well.

If in a bad place, in shallow, parched soil, in a cramped environment, the growth is stunted.



~~~~~

Perhaps this can lead me to reflect on my own life.

Each year of my growth has helped to form me into the person I now am.

Each year, each day, has offered me new experiences, opened me up to new challenges.

Each year, or rather, each day, has pushed the previous one into the background, not to fade away or be forgotten as of no importance, but to remain as part of my being, now, at this moment, leaving its mark on me, making me the person I now am.

And yet, while each experience has left its mark on me, I am not, like the tree, at the mercy of all that happens.

It is not the experiences in themselves that really shape me, but what I have made of those experiences, what I have done with them.

If I look back on my life, I may notice that years which may have seemed hard and dry and empty, have been the years in which I have grown most.

I can look back on years in which I laid down 'good' rings ...

I can also see years, or days, in which my rings were cramped, when I remained within myself, stunted, refusing to grow.

My past rings are part of me, but I am free to choose my future rings; Each day I have a chance to let a new ring, a better ring, form in my life.

---

Today is a great day ... it's the first day of the rest of my life.

---



# TREE-TRUNK MEDITATION

Look closely at the rings of this tree-trunk.

Let your eye travel slowly round one of the rings. Notice that it is without beginning, without end.

Let your eye move to the centre, the point of growth...of new life.

Think about the fact that each year a new ring is formed, pushing out from the central core, enlarging the trunk.

Look again at the rings.  
Notice that some of them are uneven, wavy. Some are slimmer than others.

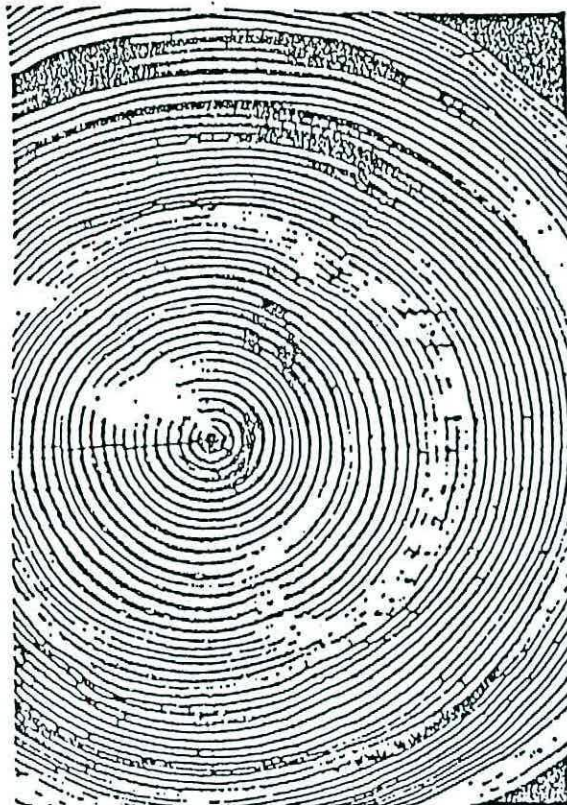
Each ring tells us something about the year in which it was formed...  
If it was a good year, with plenty of rain and sunlight, the ring is wide and sure.

If it was a bad year, without rain or sun, or with too much of either, the ring is narrow, uneven, wobbly.

And, as well as being affected by the elements, the growth of the tree is affected by the place in which it has been planted.

If in a good place, with plenty of moisture, rich soil, all is well.

If in a bad place, in shallow, parched soil, in a cramped environment, the growth is stunted.



~~~~~

Perhaps this can lead me to reflect on my own life.
Each year of my growth has helped to form me into the person I now am.
Each year, each day, has offered me new experiences, opened me up to new challenges.
Each year, or rather, each day, has pushed the previous one into the background, not to fade away or be forgotten as of no importance, but to remain as part of my being, now, at this moment, leaving its mark on me, making me the person I now am.

And yet, while each experience has left its mark on me, I am not, like the tree, at the mercy of all that happens.
It is not the experiences in themselves that really shape me, but what I have made of those experiences, what I have done with them.

If I look back on my life, I may notice that years which may have seemed hard and dry and empty, have been the years in which I have grown most.
I can look back on years in which I laid down 'good' rings ...
I can also see years, or days, in which my rings were cramped, when I remained within myself, stunted, refusing to grow.

My past rings are part of me, but I am free to choose my future rings;
Each day I have a chance to let a new ring, a better ring, form in my life.

Today is a great day ... it's the first day of the rest of my life.

A How many waters must we pollute?
How many woodlots must we destroy?
How many forests must we despoil?
How much soil must we erode and poison, O Lord?
How much of Earth's atmosphere must we contaminate?
How many species must we abuse and extinguish?

B How many people must we degrade and kill with toxic wastes
before we learn to love and respect your Creation;
before we learn to love and respect our home?

All For our wrongs, O Lord, we ask forgiveness.

A in sorrow for what we have done we offer our repentance.
We pray that our actions toward you and your Creation are
worthy of our repentance;
that we will so act on earth that heaven will
not be a shock to us.

All May your kingdom come and your will be done on earth!

Peruvian Gloria

Readings:

Psalms 85 (from Psalms Anew) (Readers A & B)
story/parable (from Renewing the Earth p 33) (Reader C)

Followed by short discussion in groups of 3 or 4 round the room

Song Will you come and follow me (Iona)

Bidding Prayers (each group of three prayers to be followed by the
Taize Lord hear my prayer (x2) Come and answer me)

Eucharistic Prayer of reconciliation II

'Our Father'

All God, lover of us all
Most Holy One,
Help us to respond to you
To create what you want for us here on earth.
Give us today enough for our needs,
Forgive our weak and deliberate offences
Just as we must forgive others
When they hurt us.
Help us to resist weaknesses and
to do what is good.
For we are yours
endowed with your power
to make our world whole. (L.W)

CPW EUCHARIST. THEME - RECONCILIATION WITH THE WHOLE OF CREATION

Opening Song ~~Now the Green Blade rises~~ *from Christ's Creation*

Confession (from Renewing the Earth CAFOD campaign book, p 83-4)

- Group A*
- A* *A Prayer of thanksgiving and confession*
For the marvellous grace of your Creation –
We pour out our thanks to you, our God,
for sun and moon and stars,
for rain and dew and winds,
for winter cold and summer heat.
- B* We pour forth our praise to you
for mountains and hills,
for springs and valleys,
for rivers and seas.
- A* We praise you, O Lord,
for plants growing in earth and water,
for life inhabiting lakes and seas,
for life creeping in soils and land,
for creatures living in wetlands and waters,
for life flying above earth and sea,
for beasts dwelling in woods and fields.
- B* How many and wonderful are your works, our God!
In wisdom you have made them all! (cf Psalm 147-148; 104:24)
- A* But we confess, dear Lord,
as creatures privileged with your care and keeping of your
Creation,
that we have abused your Creation gifts
through arrogance, ignorance, and greed.
- B* We confess risking permanent damage to your handiwork;
we confess impoverishing Creation's ability to
bring you praise.
- A* Yet, we confess that your handiwork displays your glory,
leaving all of us without excuse
but to know you (Romans 1:20).
- B* We confess that your handiwork
provides the context of our living;
it is our home,
it is the realm in which we live the life of your kingdom:
your kingdom that is now in our midst and coming yet
more fully.
- A* We confess, Lord, that we often are unaware
of how deeply we have hurt your good earth
and its marvellous gifts.
- B* We confess that we are often unaware
of how our abuse of Creation
has also been an abuse of ourselves.
- All O Lord, how long will it take before we awaken to what we have
done?

CPW EUCHARIST. THEME - RECONCILIATION WITH THE WHOLE OF CREATION

Opening Song ~~Now the Green Blade rises~~ *Jesus Christ is waking*

Confession (from Renewing the Earth CAFOD campaign book, p 83-4)

- Group A *A Prayer of thanksgiving and confession*
For the marvellous grace of your Creation -
We pour out our thanks to you, our God,
 for sun and moon and stars,
 for rain and dew and winds,
 for winter cold and summer heat.
- B We pour forth our praise to you
 for mountains and hills,
 for springs and valleys,
 for rivers and seas.
- A We praise you, O Lord,
 for plants growing in earth and water,
 for life inhabiting lakes and seas,
 for life creeping in soils and land,
 for creatures living in wetlands and waters,
 for life flying above earth and sea,
 for beasts dwelling in woods and fields.
- B How many and wonderful are your works, our God!
In wisdom you have made them all! (*cf Psalm 147-148; 104:24*)
- A But we confess, dear Lord,
 as creatures privileged with your care and keeping of your
 Creation,
 that we have abused your Creation gifts
 through arrogance, ignorance, and greed.
- B We confess risking permanent damage to your handiwork;
 we confess impoverishing Creation's ability to
 bring you praise.
- A Yet, we confess that your handiwork displays your glory,
 leaving all of us without excuse
 but to know you (*Romans 1:20*).
- B We confess that your handiwork
 provides the context of our living;
 it is our home,
 it is the realm in which we live the life of your kingdom:
 your kingdom that is now in our midst and coming yet
 more fully.
- A We confess, Lord, that we often are unaware
 of how deeply we have hurt your good earth
 and its marvellous gifts.
- B We confess that we are often unaware
 of how our abuse of Creation
 has also been an abuse of ourselves.
- All O Lord, how long will it take before we awaken to what we have
done?

The Peace Sung Shalom (all hold hands, then greet each other)

Final Prayers (continuation of Prayer of Confession from Renewing the Earth)

- A In our hearts, Lord, we promise anew
to reverence Creation as a convicting witness
to your presence, eternal power,
and divine majesty (cf *Psalm 19* and *Romans 1:20*).
- B We promise to reverence your Creation as a
gracious gift entrusted to us by you, our God.
- A We promise anew to be stewards
and not pillagers
of what you have entrusted to us.
- B Indeed, we acknowledge
that you have entrusted your very Self to us
in Creation, through your Incarnation in Christ Jesus.
- A For the Word through whom all Creation was made
and is upheld,
that Word "became flesh and dwelt among us,
full of grace and truth" (*John 1:14*).

- B Lord, you pitched your divine tent among us
and made our home your home as well.

All Creator God,
you have given us every reason
to learn and promote the wisdom of lives
lived in harmony with Creation.

May we, your servants, increasingly serve.
May we, your servants, increasingly come to love your Creation
as we also increasingly come to love you,
through Christ our Lord. Amen
(The North American Conference on
Christianity and Ecology)

Pause.

All Let there be peace on earth
And let it begin with me.
Let there be love on earth
And let it begin in my heart.
Let there be miracles on earth
And let them begin with my faith.
Let there be a future
And let it begin with my action - now.

Final Song

CPW EUCHARIST. THEME - RECONCILIATION WITH THE WHOLE OF CREATION

Opening Song ~~Now the Green Blade rises~~ *Jesus Christ is rising*

Confession (from Renewing the Earth CAFOD campaign book, p 83-4)

- Group A*
- A* *Prayer of thanksgiving and confession*
For the marvellous grace of your Creation –
We pour out our thanks to you, our God,
for sun and moon and stars,
for rain and dew and winds,
for winter cold and summer heat.
- B* We pour forth our praise to you
for mountains and hills,
for springs and valleys,
for rivers and seas.
- A* We praise you, O Lord,
for plants growing in earth and water,
for life inhabiting lakes and seas,
for life creeping in soils and land,
for creatures living in wetlands and waters,
for life flying above earth and sea,
for beasts dwelling in woods and fields.
- B* How many and wonderful are your works, our God!
In wisdom you have made them all! (cf Psalm 147-148; 104:24)
- A* But we confess, dear Lord,
as creatures privileged with your care and keeping of your
Creation,
that we have abused your Creation gifts
through arrogance, ignorance, and greed.
- B* We confess risking permanent damage to your handiwork;
we confess impoverishing Creation's ability to
bring you praise.
- A* Yet, we confess that your handiwork displays your glory,
leaving all of us without excuse
but to know you (Romans 1:20).
- B* We confess that your handiwork
provides the context of our living;
it is our home,
it is the realm in which we live the life of your kingdom:
your kingdom that is now in our midst and coming yet
more fully.
- A* We confess, Lord, that we often are unaware
of how deeply we have hurt your good earth
and its marvellous gifts.
- B* We confess that we are often unaware
of how our abuse of Creation
has also been an abuse of ourselves.
- All O Lord, how long will it take before we awaken to what we have
done?

A How many waters must we pollute?
How many woodlots must we destroy?
How many forests must we despoil?
How much soil must we erode and poison, O Lord?
How much of Earth's atmosphere must we contaminate?
How many species must we abuse and extinguish?

B How many people must we degrade and kill with toxic wastes
before we learn to love and respect your Creation;
before we learn to love and respect our home?

All For our wrongs, O Lord, we ask forgiveness.

A in sorrow for what we have done we offer our repentance.
We pray that our actions toward you and your Creation are
worthy of our repentance;
that we will so act on earth that heaven will
not be a shock to us.

All May your kingdom come and your will be done on earth!

Peruvian Gloria

Readings:

Psalms 85 (from Psalms Anew) (Readers A & B)
story/parable (from Renewing the Earth p 33) (Reader C)

Followed by short discussion in groups of 3 or 4 round the room

Song Will you come and follow me (Iona)

Bidding Prayers (each group of three prayers to be followed by the
Taize Lord hear my prayer (x2) Come and answer me)

Eucharistic Prayer of reconciliation II

'Our Father'

All God, lover of us all
Most Holy One,
Help us to respond to you
To create what you want for us here on earth.
Give us today enough for our needs,
Forgive our weak and deliberate offences
Just as we must forgive others
When they hurt us.
Help us to resist weaknesses and
to do what is good.
For we are yours
endowed with your power
to make our world whole. (L.W)

A How many waters must we pollute?
How many woodlots must we destroy?
How many forests must we despoil?
How much soil must we erode and poison, O Lord?
How much of Earth's atmosphere must we contaminate?
How many species must we abuse and extinguish?

B How many people must we degrade and kill with toxic wastes
before we learn to love and respect your Creation;
before we learn to love and respect our home?

All For our wrongs, O Lord, we ask forgiveness.

A in sorrow for what we have done we offer our repentance.
We pray that our actions toward you and your Creation are
worthy of our repentance;
that we will so act on earth that heaven will
not be a shock to us.

All May your kingdom come and your will be done on earth!

Peruvian Gloria

Readings:

Psalms 85 (from Psalms Anew) (Readers A & B)
story/parable (from Renewing the Earth p 33) (Reader C)

Followed by short discussion in groups of 3 or 4 round the room

Song Will you come and follow me (Iona)

Bidding Prayers (each group of three prayers to be followed by the
Taize Lord hear my prayer (x2) Come and answer me)

Eucharistic Prayer of reconciliation II

'Our Father'

All God, lover of us all
Most Holy One,
Help us to respond to you
To create what you want for us here on earth.
Give us today enough for our needs,
Forgive our weak and deliberate offences
Just as we must forgive others
When they hurt us.
Help us to resist weaknesses and
to do what is good.
For we are yours
endowed with your power
to make our world whole. (L.W)

CPW EUCHARIST. THEME - RECONCILIATION WITH THE WHOLE OF CREATION

Opening Song Now the Green Blade rises

Confession (from Renewing the Earth CAFOD campaign book, p 83-4)

- Group A *A Prayer of thanksgiving and confession*
For the marvellous grace of your Creation –
We pour out our thanks to you, our God,
 for sun and moon and stars,
 for rain and dew and winds,
 for winter cold and summer heat.
- B We pour forth our praise to you
 for mountains and hills,
 for springs and valleys,
 for rivers and seas.
- A We praise you, O Lord,
 for plants growing in earth and water,
 for life inhabiting lakes and seas,
 for life creeping in soils and land,
 for creatures living in wetlands and waters,
 for life flying above earth and sea,
 for beasts dwelling in woods and fields.
- B How many and wonderful are your works, our God!
In wisdom you have made them all! (*cf Psalm 147-148; 104:24*)
- A But we confess, dear Lord,
 as creatures privileged with your care and keeping of your
 Creation,
 that we have abused your Creation gifts
 through arrogance, ignorance, and greed.
- B We confess risking permanent damage to your handiwork;
 we confess impoverishing Creation's ability to
 bring you praise.
- A Yet, we confess that your handiwork displays your glory,
 leaving all of us without excuse
 but to know you (*Romans 1:20*).
- B We confess that your handiwork
 provides the context of our living;
 it is our home,
 it is the realm in which we live the life of your kingdom:
 your kingdom that is now in our midst and coming yet
 more fully.
- A We confess, Lord, that we often are unaware
 of how deeply we have hurt your good earth
 and its marvellous gifts.
- B We confess that we are often unaware
 of how our abuse of Creation
 has also been an abuse of ourselves.
- All O Lord, how long will it take before we awaken to what we have
 done?

- A How many waters must we pollute?
 How many woodlots must we destroy?
 How many forests must we despoil?
 How much soil must we erode and poison, O Lord?
 How much of Earth's atmosphere must we contaminate?
 How many species must we abuse and extinguish?
- B How many people must we degrade and kill with toxic wastes
 before we learn to love and respect your Creation;
 before we learn to love and respect our home?

All For our wrongs, O Lord, we ask forgiveness.

A in sorrow for what we have done we offer our repentance.
 We pray that our actions toward you and your Creation are
 worthy of our repentance;
 that we will so act on earth that heaven will
 not be a shock to us.

All May your kingdom come and your will be done on earth!

Peruvian Gloria

Readings:

Psalms 85 (from Psalms Anew) (Readers A & B)
 story/parable (from Renewing the Earth p 33) (Reader C)

Followed by short discussion in groups of 3 or 4 round the room

Song Will you come and follow me (Iona)

Bidding Prayers (each group of three prayers to be followed by the
 Taize Lord hear my prayer (x2) Come and answer me)

Eucharistic Prayer of reconciliation II

'Our Father'

All God, lover of us all
 Most Holy One,
 Help us to respond to you
 To create what you want for us here on earth.
 Give us today enough for our needs,
 Forgive our weak and deliberate offences
 Just as we must forgive others
 When they hurt us.
 Help us to resist weaknesses and
 to do what is good.
 For we are yours
 endowed with your power
 to make our world whole. (L.W)

The Peace Sung Shalom (all hold hands, then greet each other)

Final Prayers (continuation of Prayer of Confession from Renewing the Earth)

A In our hearts, Lord, we promise anew
to reverence Creation as a convicting witness
to your presence, eternal power,
and divine majesty (*cf Psalm 19 and Romans 1:20*).

B We promise to reverence your Creation as a
gracious gift entrusted to us by you, our God.

A We promise anew to be stewards
and not pillagers
of what you have entrusted to us.

B Indeed, we acknowledge
that you have entrusted your very Self to us
in Creation, through your Incarnation in Christ Jesus.

A For the Word through whom all Creation was made
and is upheld,
that Word "became flesh and dwelt among us,
full of grace and truth" (*John 1:14*).

B Lord, you pitched your divine tent among us
and made our home your home as well.

All Creator God,
you have given us every reason
to learn and promote the wisdom of lives
lived in harmony with Creation.

May we, your servants, increasingly serve.

May we, your servants, increasingly come to love your Creation
as we also increasingly come to love you,

through Christ our Lord. Amen

(The North American Conference on
Christianity and Ecology)

Pause.

All Let there be peace on earth
And let it begin with me.
Let there be love on earth
And let it begin in my heart.
Let there be miracles on earth
And let them begin with my faith.
Let there be a future
And let it begin with my action - now.

Final Song

Theology goes green

Margaret Hebblethwaite

The care of the planet is now moving to the top of the list of human priorities. A writer and retreat-giver whose latest book is *Finding God in All Things* looks positively at the Christian doctrine of creation.

"Creation theology", like all of the new theologies, is a matter of theologising from a new perspective, in this case with green-tinted spectacles. Creation theology emphasises the goodness of creation in the face of environmental destruction, just as liberation theology emphasises the need for liberation in the face of massive world poverty, and feminist theology the equality of women and men before God in the face of a male-centred Church.

Creation theology centres on the words, "God saw everything that had been made, and behold, it was very good". It unmasks a quasi-heresy in Christian tradition, which is to fear and reject the world as evil. Thomas à Kempis summed up the suspicion: "Every time I go into creation, I withdraw from God." Meister Eckhart — a great favourite of creation theologians — breathed quite a different spirit. "Every creature", he said, "is a word of God and is a book about God. . . . This, then, is salvation: when we marvel at the beauty of created things and praise their beautiful creator."

Marvelling at the beauty of creation fills us with reverence, wonder and gratitude at the work of God. Ignatius of Loyola speaks of "a cry of wonder accompanied by surging emotion as I pass in review all creatures. . . . The heavens, sun, moon, stars, and the elements; the fruits, birds, fishes, and other animals — why have they all been at my service!"

To pollute the water, so that we are ill if we drink it . . . to pollute the air, so that we are ill if we breathe it . . . to pollute the earth, so that we are ill if we eat its fruits . . . all this becomes not just a bad bit of industrial planning but a sin against the God who made the world and saw that it was good. Creation theology is not just a modish way in which the Church is trying to tag on to the issues of the day, but gives those issues a philosophical foundation and a mystical depth that no secular thinking can ever provide. Faith has a unique and valuable contribution to make to environmental consciousness today, starting from the doctrine of creation, but continuing through the whole range of Christian mysteries.

We can begin with the doctrine that the human person is the summit of creation. Some such principle is needed to enable us to place the destruction of the American Indians at the top of the crimes committed in the destruction of the rain forests. At

times environmental pressure groups can give the impression that the extinction of one plant or animal species every half hour matters as much or more than the fact that Brazil's Indian population has been reduced from five million to 200,000, and that the killing is continuing today unabated.

Then there is the principle of Christian stewardship, which stresses that human beings are entrusted with the responsible care of the created world, rather than given a free-for-all supremacy with no regard to consequences. Along these lines, a statement by Ambrose in the fourth century sounds surprisingly modern: "God has ordained all things to be produced so that there shall be food in common for all and that the earth should be in common possession of all. Nature has produced a common right for all but greed has made it a right for a few."

The concept of sin is another crucial key to understanding. Only sin can account for the horrifying enormity of what humanity has done to the world. A Greenpeace

pamphlet gives a vivid picture of this evil: "Planet Earth is 4,600 million years old. If we condense this inconceivable time-span into an understandable concept, we can liken Earth to a person of 46 years of age. Only at the age of 42 did the Earth begin to flower . . . mammals arrived only eight months ago . . . modern man has been around for four hours. During the last hour, man discovered agriculture. The industrial revolution began a minute ago. During those 60 seconds of biological time, modern man has made a rubbish tip of Paradise. He has multiplied his numbers to plague proportions, caused the extinction of 500 species of animals, ransacked the planet for fuels and now stands like a brutish infant, gloating over this meteoric rise to ascendancy, on the brink of a war to end all wars and of effectively destroying this oasis of life in the solar system."

That is sin. Nothing else can explain it. And we can notice that even an apparently secular statement like this finds itself drawing on theological language in talking about Paradise.

If Paradise is an image that is finding new relevance, so too is Noah's Ark. A couple of years ago Friends of the Earth organised an Ark Day, in which children and adults dressed as animals walked in a long file through the parks of central London. They were on their way to seek haven in a giant Ark on the edge of Hampstead, raising awareness of the plight of the animals and birds threatened by the destruction of the rain forest. Noah's Ark provides an archetypal story for the crisis of creation under threat, in which we are called to provide protection for all species. If a remnant is saved, then the Earth can once again be repopulated with the rich varieties of created life. Noah's Ark is for

Trees

We took them all for granted, these bold trees,
Wandered in the pools of dark they spread,
Lay down in afternoons when not a breeze
Blew the oaks' curls. Always overhead
Huge parasols protected and with these
Above we did not move until sun shed

Its long intolerably hot light and
Moved down the sky like silent troops at last
Released from drill. The broad kind chestnut's hand
Lay on us like a blessing. As trees cast
Their deeper shadows we saw sunlight send
Rich oils upon the canvas of the west.

Oak, ash and birch — each has a character
Shaped by long knowledge of the heat and cold.
These are contemplatives when no winds stir
Their ample branches. They are also bold
In their defiance of the sun. They share
The wisdom which belongs to all things old.

Elizabeth Jennings

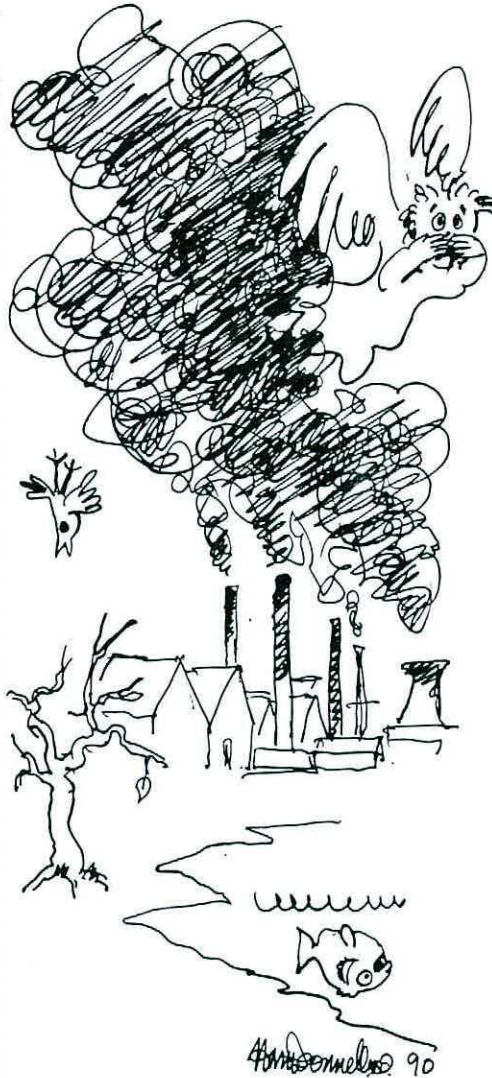
creation theology what the Exodus is for liberation theology.

The Ark is a prefiguring of the salvation of Christ, which will be fully realised in the *eschaton*, at the end of time. The redemption is not just of human beings as isolated spiritual entities: it includes the resurrection of the body, and embraces the whole of creation in its saving power. "Creation itself", St Paul wrote, "will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now."

If one way into creation theology is through uncovering the ecological dimensions of Christian doctrines, another way is through exploring symbolism in spirituality. This can be done, for example, with the images of this traditional Irish blessing which evokes the beauty of creation: "Deep peace of the running wave to you. Deep peace of the flowing air to you. Deep peace of the quiet earth to you. Deep peace of the shining stars to you. Deep peace of the son of peace to you." Water, air, earth and stars: all these are drenched in meaning for Christians.

Water is the sign of life, the rich symbol of the grace God gives in baptism. As the Easter prayer over the blessing of the font reminds us, the life-giving properties of water are celebrated over and over again in Scripture: "At the very dawn of creation, your Spirit breathed on the waters, making them the wellspring of all holiness. The waters of the great flood you made a sign of the waters of baptism, that make an end of sin and a new beginning of goodness. Through the waters of the Red Sea you led Israel out of slavery, to be an image of God's holy people, set free from sin by baptism. In the waters of the Jordan your Son was baptised by John and anointed with the Spirit."

With this rich symbolic picture in the background of their understanding, Christians should have a special care to preserve the purity of water. Water is appallingly polluted all over the world: in Third World countries, children fall sick and die from



dysentery; in rivers, slime and scum float on the surface and bathing is banned; in the sea, nuclear and industrial emissions pollute the fish we eat; all over Britain, public attention is focused on the substandard quality of tap-water. The pollution has almost reached the point of making a nonsense of the baptismal imagery which uses water as a sign of life and purity.

The air and skies are also deeply symbolic for the believer. It is not coincidence that the word for "sky" and "heaven" is the same in some languages, nor that we have a natural instinct to raise our eyes upwards when we pray. Yet air pollution is one of the major areas of concern today, and that strip of sky known as the ozone layer has moved from scientific obscurity to become a household concern.

The earth provides the fruits and gifts we present at the offertory, as we bring to God "what earth has given and human hands have made". Yet poisoning of the ground by over-use of fertilisers, soil erosion and desertification have become threats to the richness and fertility of the earth.

As for the stars, the light of Christ is one of the most moving and beautiful images for our salvation in Christ, as evoked in the Easter *Exultet*: "May the Morning Star which never sets find this flame still burning, Christ that Morning Star who came back from the dead, and shed his peaceful light on all humanity." Yet one of the most

frightening of all the threats that scientific advance has brought is Star Wars: even the heavens above are not safe from destructive human blundering.

The famous Canticum of the Sun by Francis of Assisi is another very ecological prayer, with its reverencing of brother sun and sister moon, brother air and sister water, brother fire and sister earth. "All praise be yours, my Lord, through all that you have made. . . . All praise be yours, my Lord, through Sister Earth, our mother, who feeds us in her sovereignty and produces various fruits with coloured flowers and herbs."

But of all natural images there is one that stands out as of exceptional importance, both for Christian faith and for the world today, and that is the tree. The destruction of trees is quite possibly the worst of all environmental crimes. Not only does it result in the death of Indians and the extinction of rain-forest species, but also in a raising in the level of carbon dioxide in the world. The burning of trees for forest clearance is one of the major contributory causes of the greenhouse effect, which in its turn leads to drought and famine in some areas, floods and homelessness in others from the melting of the polar ice caps, and freak hurricanes with their mammoth destruction. In many places there are problems of soil erosion, with consequent desertification and famine, because trees that provided stability to the top soil have been cut down; soil erosion in its turn causes the silting of rivers, and hence flooding and more famine. Trees are also being poisoned by acid rain, a phenomenon which can be witnessed all over Europe. Planting a tree, anywhere in the world, is now one of the most socially conscious acts that can be performed.

The tree is in a very real sense our salvation. If the tree lives we live; if we kill the tree, we will soon be killing off ourselves too. How much the theology of the cross is enriched if we come to that tree of salvation with this background in mind! A passage attributed to John Chrysostom challenges the modern reader at every phrase to hear the different levels of truth of which we are only now becoming fully aware:

"The tree is my eternal salvation. It is my nourishment and my banquet. Amidst its roots, I cast my own roots deep. Beneath its boughs I grow. Flying from the burning heat, I have set up my tent in its shadow and have found there a resting-place, fresh with dew. I flower with its flowers. Its fruits bring perfect joy, fruits which have been preserved for me since time began, fruits which now I freely eat. This tree is food, sweet food for my hunger and a fountain for my thirst; it is clothing for my nakedness; its leaves are the breath of life."

Christians today need to discover that the ecological and the spiritual, "saving the planet" and "saving the world", are not separate enterprises, but one and the same thing. "There lives the dearest freshness deep down things", and only a green theology can find it.

C.P.E. Introducing the methods of Clinical Pastoral Education

Learning from Experience
10-14 September 1990

For Information apply:

The Director
DAMASCUS HOUSE
The Ridgeway,
Mill Hill,
London NW7 1HH
081 959-8971/906-1666

LET ALL CREATION REJOICE

Centring Music - Hail O Greenest Branch (Hildegard of Bingen)

Virtuosissima Virga

O virtuosissima virga ave,
que in ventoso fletu scissillationis
sanctorum prodisti.

Cum venit tempus
quod tu florulisti in ramis tuis
ave, ave sit tibi,
quia calor solis in te sudavit
sicut odor balsami.

Nam in te floruli pulcher flos
qui odorem dedit omni bus aromatis
que eride erant.

Et ille apparuerunt omnia
in virtutis plena.

Unde cell dederunt rorem super gramen
et omnis terra leta facta est,
quoniam viscera ipsius
frumentum protulerunt,
et quoniam volucres cell
nidos in ipse habuerunt.

Deinde facta est esca hominibus,
et gaudium magnum epulantiis
unde, o suavis virgo,
in te non deficit ullum gaudium.

Hec omnia Eve contempsit.

Nunc autem laus sit altissimi.

Hail, o greenest branch,
sprung forth in the airy breezes
of the prayers of the saints.

So the time has come
that your sprays have flourished:
hail, hail to you,
because the heat of the sun has exuded from you
like the aroma of balm.

For the beautiful flower sprung from you
which gave all parched perfumes their aroma.

And they have radiated snow
in their full freshness.

Whence the skies bestowed dew upon the pasture,
and all the Earth was made joyful
because her womb
brought forth corn,
and because the birds of the firmament
built their nests in her.

Then there was harvest ready for men
and a great rejoicing of banqueters.
Whence, o sweet Virgin,
no joy is lacking in you.

Eve rejected all these things.

Now let there be praise to the Highest.

Hildegard's Words

Reader

1. We are dressed in the scaffold of creation:
in seeing—to recognize all the world,
in hearing—to understand,
in smelling—to discern,
in tasting—to nurture,
in touching—to govern.

In this way humankind comes to know God,
for God is the author of all creation.

Reader

- 2 And so,
humankind
full of creative possibilities,
is God's work.
- 1 Humankind alone,
is called to assist God.
- 1 Humankind is called to co-create.
- 2 God gave to humankind the talent
to create with all the world.
- 1 Just as the [people] shall never end,
until into dust they are transformed and resurrected,
just so,
their works are always visible.
- 2 The good deeds shall glorify,
the bad deeds shall shame,
insofar as they have not been blotted out through penance.

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Relaxation and meditation

Put yourself in a position of relaxation, and think of aspects of God's presence in Creation that particularly appeals to you.

After 5 minutes, in groups of two or three share your thoughts.

Poem (All)

^{we}
~~You~~ are called to become
A perfect creation.
No one is called to become
Who ^{we}~~you~~ are called to be.
It does not matter
How short or tall
Or thick-set or slow
^{we}
~~You~~ may be.
It does not matter
Whether ^{we}~~you~~ sparkle with life
Or are silent as a still pool,
Whether ^{we}~~you~~ sing your song aloud
Or weep alone in darkness.
It does not matter
Whether ^{we}~~you~~ feel loved and admired
Or unloved and alone
For ^{we}~~you~~ are called to become
A perfect creation.
No one's shadow
Should cloud ^{our}~~your~~ becoming,
No one's light
Should dispel your spark.
For the Lord delights in ~~you~~, ^{us}
Jealously looks upon ~~you~~ ^{us}
And encourages with gentle joy
Every movement of the Spirit
Within ~~you~~. ^{us}

Unique and loved ~~you~~ stand,
 Beautiful or stunted in your growth
 But never without hope and life.
 For ^{we} you are called to become
 A perfect creation.
 This becoming may be
 Gentle or harsh,
 Subtle or violent,
 But it never ceases,
 Never pauses or hesitates,
 Only is—
 Creative force—
 Calling ~~you~~ us
 Calling ^{us} ~~you~~ to become
 A perfect creation.

(Edwina
Garely)

Finding and looking find a leaf, twig, a stone - whatever of nature is available to you - then try to draw it. This is not an exercise of art but of looking, it does not matter what you come up with, it is the doing that counts. If you are looking at bark you might like to try a rubbing.

Celtic God Prayer (the two sides of the group alternately)



I am the wind that breathes upon the sea,
 All: I am the wave on the ocean,
 I am the murmur of the leaves rustling,
 All: I am the rays of the sun,
 I am the beam of the moon and the stars,
 All: I am the power of the trees growing,
 I am the bud breaking into blossom,
 All: I am the movement of the salmon swimming,
 I am the courage of the wild boar fighting,
 All: I am the speed of the stag running,
 I am the strength of the ox pulling the plough,
 All: I am the size of the mighty oak tree,
 And I am the thoughts of all my people
 All: Who praise my beauty and my grace.

Offertory and intercessions

Place your drawings in the bowl/basket, then place a flower or leaves in the vase, with a spoken or unspoken prayer

All God of Power Miriam Therese Winter

God of power.
 God of people.
 You are the life of all
 that lives,
 energy
 that fills the earth,
 vitality
 that brings to birth.
 the impetus
 toward making whole
 whatever is bruised
 or broken.
 In You we grow
 to know the truth

that sets all creation free.
 You are the song
 the whole earth sings.
 the promise
 liberation brings.
 now and forever.

Peace

Deep peace of the running waves to you
" " of the silent stars
" flowing air to you
" " quiet earth
May peace, may peace, fill you soul (x2)
let peace, let peace, make you whole(x2)

Agape

(Taken from the Didache)

Leader: Blessed are you, O Lord our God, creator of this food and drink that we share together as a sign of your kingdom, which is to come in glory, and yet is already here now in so far as you live among us in the love we have for one another.

All: We give thanks to you, our creator, for this wine, remembering Israel your people, brought like a vine out of Egypt, and planted in the promised land.

(the wine is poured and passed around, each saying to the next person "the new wine of life")

All: As we break the bread we thank you, O creator, for the life and knowledge of yourself which you gave us through Jesus Christ. To you be glory for ever

(the bread is passed round, each on breaking off a portion and handing it to the next person saying "the bread of sustenance")

All: As this broken bread was scattered upon the mountains, but was brought together and became one, so let your children, Lord, be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power through Jesus Christ for ever.

Song: Be thou my vision

Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art,
Be thou my best thought in the day and the night, Both
waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word
Be thou ever with me, and I with thee, Lord,
Be thou my great *Patron* and I thy true *Child*
Be thou in me dwelling, and I with thee one.

Riches I heed not, nor *others' false* praise,
Be thou my inheritance now and always,
Be thou and thou only first in my heart,
O Sovereign of heaven, my treasure thou art.



Prayer -

Centring music of Hildegard of Bingen

(Viridiissima Virga, celebrating the springing forth from the green branch of Mary the new life of Christ, at which all the earth was made joyful)

Prayer (from Iona)

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Put yourself in a position of relaxation and think of the aspects of God's presence in creation that particularly appeals to you. After a couple of minutes, share your thoughts with the person next to you (in turns).

Poem by Edwina Gately (adapted) Sides A and B

A. We are called to become
A perfect creation.
No one is called to become
who we individually are called to be.
It does not matter
How short or tall
Or thick-set or slow
We may be.

B. It does not matter
whether we sparkle with life
Or are silent as a still pool,
Whether we sing your song aloud
Or weep alone in darkness.

A. It does not matter
Whether we feel loved and admired
Or unloved and alone

For we are called to become
A perfect creation
No one's shadow
Should cloud our becoming,
No one's light
Should dispel our spark.

B. For the Lord delights in us
Jealously looks upon us
And encourages with gentle joy
Every movement of the Spirit
Within us.

A. Unique and loved we stand
Beautiful or stunted in our growth
But never without hope and life.

All: For we are called to become
A perfect creation.
This becoming may be
Gentle or harsh,
Subtle or violent,
But it never ceases,
Never pauses or hesitates,
Only is -
Creative force -
Calling us
Calling us to become
A perfect creation

("you" has been replaced by "we" through)

The Lord's Prayer (One Possible New Translation from the Aramaic)

O Birther! Father-Mother of the Cosmos,
Focus your light within us - make it useful:
Create your reign of unity now -

Your one desire then acts with ours,
as in all light, so in all forms.

Grant what we need each day in bread and in us.

Loose the cords of mistakes binding us,
as we release the strands we hold
of others' guilt.

Don't let surface things delude us,
But free us from what holds us back.

From you is born all ruling will,
the power and the life to do,
the song that beautifies all,
from age to age it renews.

Truly - power to these statements -
may they be the ground from which all
my actions grow: Amen.

(From Prayers of the Cosmos
N. Douglas Korte)

CREATION (read passages in turn, omitting the words in brackets)

"God blessed them(Adam and Eve) saying to them "Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth ... God saw all he had made and indeed it was very good" (Gen 1.28 & 31 - other translations have "subdue" the earth or " have dominion over" in place of "conquer")

(The Rainbow after the flood) "Here is the sign of the Covenant I make between myself and you and every living creature with you for all generations. I set my bow in the clouds and it shall be a sign of the Covenant between me and the earth"(Gen 9 12-13)

"He is the beginning, the first born from the dead, so that he should be supreme in every way; because God wanted all fullness to be found in him and through him to reconcile all things to him, everything in heaven and everything on earth, by making peace through his death on the cross".(Col 1 18-20)

The Pacific Women's Creed

We believe that Creation is a gift from
God, an expression of our Creator's goodness.

We believe that the resources of our lands and waters and air are
precious gifts from our creator, to be used and looked after with
loving care.

We believe that there is a rhythm to God's creation, like a drum
beat.

When we lose the rhythm, or the drum is damaged, the
music is out of tune.

We believe that as Christians, we are called to be peacemakers,
in order that our world and our communities, and each
person, may experience the true peace which God promises.

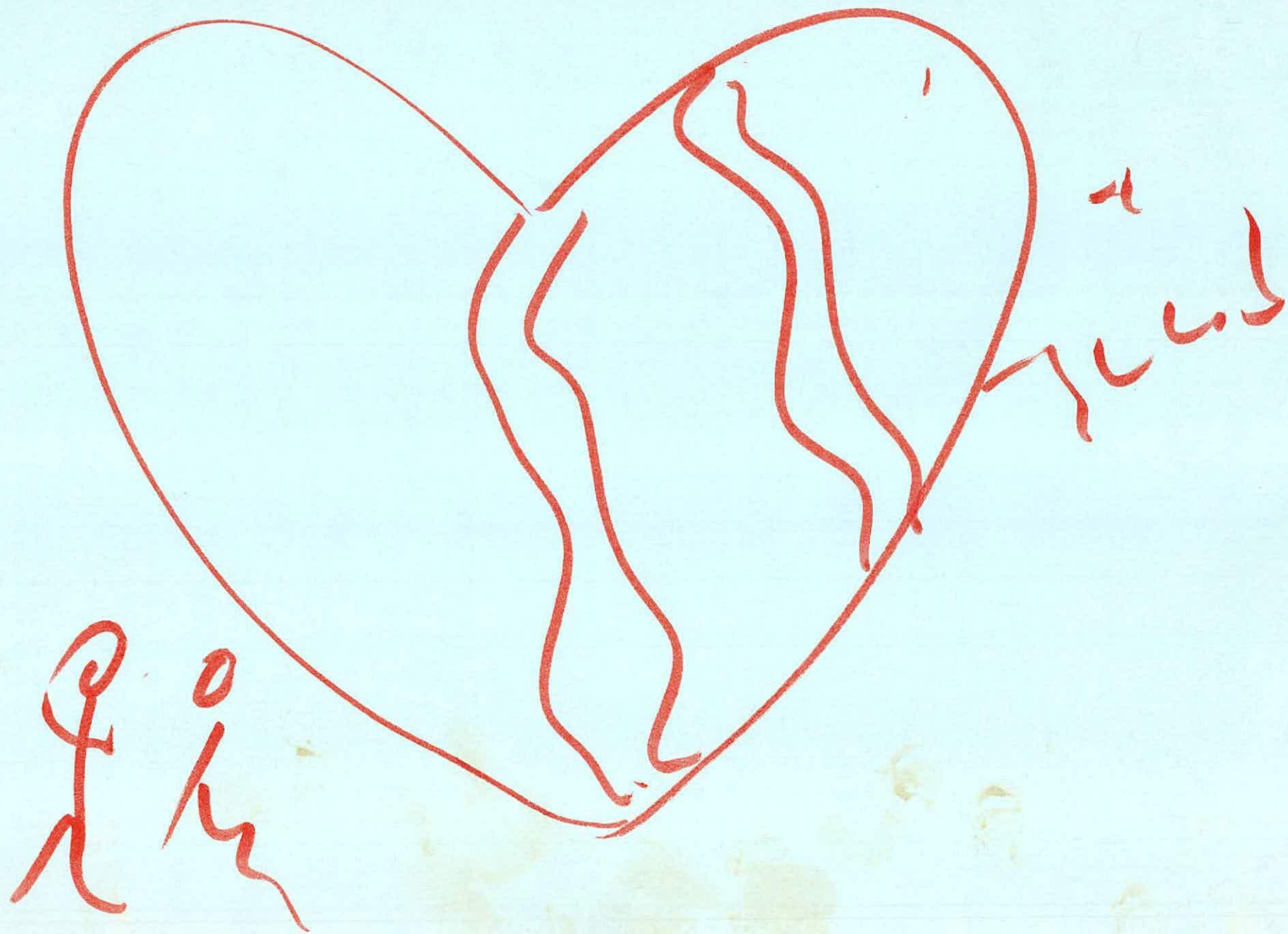
We believe this may sometimes mean "disturbing the peace",
as Jesus did, for a purpose-to restore the purpose of God.

We believe that our Pacific ways are also a gift from God,
We are invited to use the values of our Pacific cultures to
build societies of justice and peace.

"No one can live in an isolated, privatized religion or world any longer.
Interdependence is too much a reality of every nation today ..Privatized
salvations sin against the cosmos itself. They blind us to the levels of
ecological justice as well as human justice that we must be about. Hildegard
of Bingen wasrned us 8 centuries ago .."all of creation God gives to
humankind to use. If this privilege is misused, God's justice permits creation
to punish humanity" Matthew Fox, "Original Blessing."

Discussion Pointers:

1. What strikes you personally about the readings above?
2. What are the moral implications of the environmental crisis?.
3. How far are we co-creators with God?
4. Many religions have a strong sense of the immanence of God in all things.
Much of christian thinking in past centuries has been distorted by a dualistic
approach of splitting spirit/matter, soul/body etc. How can we develop a
more holistic approach to God's world?



CREATION (read passages in turn, omitting the words in brackets)

"God blessed them(Adam and Eve) saying to them "Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth ... God saw all he had made and indeed it was very good" (Gen 1.28 & 31 - other translations have "subdue" the earth or " have dominion over" in place of "conquer")

(The Rainbow after the flood) "Here is the sign of the Covenant I make between myself and you and every living creature with you for all generations. I set my bow in the clouds and it shall be a sign of the Covenant between me and the earth"(Gen 9 12-13)

"He is the beginning, the first born from the dead, so that he should be supreme in every way; because God wanted all fullness to be found in him and through him to reconcile all things to him, everything in heaven and everything on earth, by making peace through his death on the cross".(Col 1 18-20)

The Pacific Women's Creed

We believe that Creation is a gift from
God, an expression of our Creator's goodness.

We believe that the resources of our lands and waters and air are
precious gifts from our creator, to be used and looked after with
loving care.

We believe that there is a rhythm to God's creation, like a drum
beat.

When we lose the rhythm, or the drum is damaged, the
music is out of tune.

We believe that as Christians, we are called to be peacemakers,
in order that our world and our communities, and each
person, may experience the true peace which God promises.

We believe this may sometimes mean "disturbing the peace",
as Jesus did, for a purpose-to restore the purpose of God.

We believe that our Pacific ways are also a gift from God,
We are invited to use the values of our Pacific cultures to
build societies of justice and peace.

"No one can live in an isolated, privatized religion or world any longer.
Interdependence is too much a reality of every nation today ..Privatized
salvations sin against the cosmos itself. They blind us to the levels of
ecological justice as well as human justice that we must be about. Hildegard
of Bingen wasrned us 8 centuries ago .."all of creation God gives to
humankind to use. If this privilege is misused, God's justice permits creation
to punish humanity" Matthew Fox, "Original Blessing".

Discussion Pointers:

1. What strikes you personally about the readings above?
2. What are the moral implications of the environmental crisis?.
3. How far are we co-creators with God?
4. Many religions have a strong sense of the immanence of God in all things.
Much of christian thinking in past centuries has been distorted by a dualistic
approach of splitting spirit/matter, soul/body etc. How can we develop a
more holistic approach to God's world?

The Community of all Creation (Based on opening Service for CAFOD renew the earth campaign)

Blessed are you,
strong and faithful God.
All your works, the height and the depth,
echo the silent music of your praise.

In the beginning
your Word summoned light:
night withdrew, and creation dawned.
As ages passed unseen,
waters gathered
on the face of the earth
and life appeared.

When the time at last had ripened
and the earth grown full in abundance,
you created in your image
man and woman,
the crown of all creation.

You gave us breath and speech,
that all the living
might find a voice to sing your praise.

Filled with the knowledge
of your love for us
we now commit ourselves
to your service
and the renewing of all the earth.



Prayer of Renewal

Response: We promise to care for your earth

For the sun that gives light and for the air that we
breathe

For the waters of the earth in rivers and seas

For the forests and fields of the land

For all animals that are threatened and endangered

For plants and flowers that are trodden under the
foot of technology

For resources on and in our land

For people who are misused for profit

For people who are denied access to your gifts

For all people who fight for justice and for peace

All: For the future we hold
for our children's children
We promise to care for your earth

Prayer of Blessing

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you.

May the Lord walk with us along the
way, and may he bless all that we do
in his name.

Psalm 103

How many are your works, O Lord,
in wisdom you have made them all.
The earth is full of your riches,
living things great and small.

You hide your face, they are dismayed,
you take back your Spirit, they die.
You send forth your Spirit, they are created
and you renew the face of the earth.

I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him;
I find my strength in my God.

Song Jesus Christ is waiting
(Lena)

The Community of all Creation (Based on opening Service for CAFOD renew the earth campaign)

Blessed are you,
strong and faithful God.
All your works, the height and the depth,
echo the silent music of your praise.

In the beginning
your Word summoned light:
night withdrew, and creation dawned.
As ages passed unseen,
waters gathered
on the face of the earth
and life appeared.

When the time at last had ripened
and the earth grown full in abundance,
you created in your image
man and woman,
the crown of all creation.

You gave us breath and speech,
that all the living
might find a voice to sing your praise.

Filled with the knowledge
of your love for us
we now commit ourselves
to your service
and the renewing of all the earth.

Song Jesus Christ is waiting
(Lena)

Psalm 103

How many are your works, O Lord,
in wisdom you have made them all.
The earth is full of your riches,
living things great and small.

You hide your face, they are dismayed,
you take back your Spirit, they die.
You send forth your Spirit, they are created
and you renew the face of the earth.

I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him;
I find my strength in my God.



Prayer of Renewal

Response: We promise to care for your earth

For the sun that gives light and for the air that we
breathe

For the waters of the earth in rivers and seas

For the forests and fields of the land

For all animals that are threatened and endangered

For plants and flowers that are trodden under the
foot of technology

For resources on and in our land

For people who are misused for profit

For people who are denied access to your gifts

For all people who fight for justice and for peace

All: For the future we hold
for our children's children
We promise to care for your earth

Prayer of Blessing

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you.

May the Lord walk with us along the
way, and may he bless all that we do
in his name.

The Community of all Creation (Based on opening Service for CAFOD renew the earth campaign)

Blessed are you,
strong and faithful God.
All your works, the height and the depth,
echo the silent music of your praise.

In the beginning
your Word summoned light:
night withdrew, and creation dawned.
As ages passed unseen,
waters gathered
on the face of the earth
and life appeared.

When the time at last had ripened
and the earth grown full in abundance,
you created in your image
man and woman,
the crown of all creation.

You gave us breath and speech,
that all the living
might find a voice to sing your praise.

Filled with the knowledge
of your love for us
we now commit ourselves
to your service
and the renewing of all the earth.

Song Jesus Christ is waiting
(Lena)

Psalm 103

How many are your works, O Lord,
in wisdom you have made them all.
The earth is full of your riches,
living things great and small.

You hide your face, they are dismayed,
you take back your Spirit, they die.
You send forth your Spirit, they are created
and you renew the face of the earth.

I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him;
I find my strength in my God.



Prayer of Renewal

Response: We promise to care for your earth

For the sun that gives light and for the air that we
breathe

For the waters of the earth in rivers and seas

For the forests and fields of the land

For all animals that are threatened and endangered

For plants and flowers that are trodden under the
foot of technology

For resources on and in our land

For people who are misused for profit

For people who are denied access to your gifts

For all people who fight for justice and for peace

All: For the future we hold
for our children's children
We promise to care for your earth

Prayer of Blessing

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you.

May the Lord walk with us along the
way, and may he bless all that we do
in his name.

The Community of all Creation (Based on opening Service for CAFOD renew the earth campaign)

Blessed are you,
strong and faithful God.
All your works, the height and the depth,
echo the silent music of your praise.

In the beginning
your Word summoned light:
night withdrew, and creation dawned.
As ages passed unseen,
waters gathered
on the face of the earth
and life appeared.

When the time at last had ripened
and the earth grown full in abundance,
you created in your image
man and woman,
the crown of all creation.

You gave us breath and speech,
that all the living
might find a voice to sing your praise.

Filled with the knowledge
of your love for us
we now commit ourselves
to your service
and the renewing of all the earth.



Prayer of Renewal

Response: We promise to care for your earth

For the sun that gives light and for the air that we
breathe

For the waters of the earth in rivers and seas

For the forests and fields of the land

For all animals that are threatened and endangered

For plants and flowers that are trodden under the
foot of technology

For resources on and in our land

For people who are misused for profit

For people who are denied access to your gifts

For all people who fight for justice and for peace

All: For the future we hold
for our children's children
We promise to care for your earth

Prayer of Blessing

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you.

May the Lord walk with us along the
way, and may he bless all that we do
in his name.

Psalm 103

How many are your works, O Lord,
in wisdom you have made them all.
The earth is full of your riches,
living things great and small.

You hide your face, they are dismayed,
you take back your Spirit, they die.
You send forth your Spirit, they are created
and you renew the face of the earth.

I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him;
I find my strength in my God.

Song Jesus Christ is Working
(tenor)

The Community of all Creation (Based on a opening Service for CAFOD renew the earth campaign)

Blessed are you,
strong and faithful God.
All your works, the height and the depth,
echo the silent music of your praise.

In the beginning
your Word summoned light:
night withdrew, and creation dawned.
As ages passed unseen,
waters gathered
on the face of the earth
and life appeared.

When the time at last had ripened
and the earth grown full in abundance,
you created in your image
man and woman,
the crown of all creation.

You gave us breath and speech,
that all the living
might find a voice to sing your praise.

Filled with the knowledge
of your love for us
we now commit ourselves
to your service
and the renewing of all the earth.

Song Jesus Christ is waiting
(tenor)

Psalm 103

How many are your works, O Lord,
in wisdom you have made them all.
The earth is full of your riches,
living things great and small.

You hide your face, they are dismayed,
you take back your Spirit, they die.
You send forth your Spirit, they are created
and you renew the face of the earth.

I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him;
I find my strength in my God.



Prayer of Renewal

Response: We promise to care for your earth

For the sun that gives light and for the air that we
breathe

For the waters of the earth in rivers and seas

For the forests and fields of the land

For all animals that are threatened and endangered

For plants and flowers that are trodden under the
foot of technology

For resources on and in our land

For people who are misused for profit

For people who are denied access to your gifts

For all people who fight for justice and for peace

All: For the future we hold
for our children's children
We promise to care for your earth

Prayer of Blessing

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you.

May the Lord walk with us along the
way, and may he bless all that we do
in his name.

The Community of all Creation (Based on opening Service for CAFOD renew the earth campaign)

Blessed are you,
strong and faithful God.
All your works, the height and the depth,
echo the silent music of your praise.

In the beginning
your Word summoned light:
night withdrew, and creation dawned.
As ages passed unseen,
waters gathered
on the face of the earth
and life appeared.

When the time at last had ripened
and the earth grown full in abundance,
you created in your image
man and woman,
the crown of all creation.

You gave us breath and speech,
that all the living
might find a voice to sing your praise.

Filled with the knowledge
of your love for us
we now commit ourselves
to your service
and the renewing of all the earth.



Prayer of Renewal

Response: We promise to care for your earth

For the sun that gives light and for the air that we
breathe

For the waters of the earth in rivers and seas

For the forests and fields of the land

For all animals that are threatened and endangered

For plants and flowers that are trodden under the
foot of technology

For resources on and in our land

For people who are misused for profit

For people who are denied access to your gifts

For all people who fight for justice and for peace

All: For the future we hold
for our children's children
We promise to care for your earth

Prayer of Blessing

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you.

May the Lord walk with us along the
way, and may he bless all that we do
in his name.

Song Jesus Christ is waiting
(tenor)

Psalm 103

How many are your works, O Lord,
in wisdom you have made them all.
The earth is full of your riches,
living things great and small.

You hide your face, they are dismayed,
you take back your Spirit, they die.
You send forth your Spirit, they are created
and you renew the face of the earth.

I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him;
I find my strength in my God.

Confession

Spirit of joy,
through you, Christ lives in us,
and we in Christ.
Forgive us when we forget you
and when we fail to live in your joy.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of love,
you bind us in love to yourself
and to those around us,
in marriage, in family and in friendship.
Forgive us when we hurt those we love
and when we turn away from the love of our friends.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of the Body of Christ,
uniting us in the church
with your life-giving grace and hope.
Forgive our fragmenting of your church
and our failure to carry your love into the world.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit in the world,
comforting us, and drawing us into closer
relationship with one another.
Forgive our wars and our hatreds,
and forgive our failure to recognize you,
who lives in us all.
*Spirit of God, forgive us,
and lead us to life in you.*

As the dove gently settles on the tree,
receive the gift of peace.
As the flame rises free with light and warmth,
receive the gift of life.
As the wind moves and dances round the earth,
receive the gracious gift of the Spirit.

Readings

Jun 16 12-15

poem Be Still my children (Iona)

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Discussion

Invitation - Let us gather round one table as a sign of our common purpose and faithfulness. We remember all our sisters and brothers in faith who have commemorated the death and resurrection of Jesus by the blessing and sharing of bread and wine.

Table prayer - Blessed be thou O God, King of the Universe who hast brought forth bread from the ground.

Blessed be thou O God, King of the Universe who hast created the fruit of the vine.

Send your Spirit among us, loving God, that we may truly share in this food and drink of your son Jesus, who has given us hope of the kingdom in which there will be no yoke, no hunger, no thirst. We look forward to that day when mercy and faithfulness shall meet, when justice and peace will embrace.

We remember Jesus on the night before his suffering, when gathered with his disciples he took bread and wine and gave thanks.

We recall how Jesus broke the bread and called us to eat, as we now break bread together. As his body was broken for us, so also is this bread.

We recall how he took the cup of wine, after thanksgiving and praise, and gave it to his disciples to drink as a sign of the new covenant. We drink this wine as a sign of our faithfulness in that covenant.

Sing
either: Christ has died, alleluia!
Christ is risen, alleluia!
Christ will come again,
alleluia, alleluia! (Twice)

or: I am the resurrection,
I am the life,
who believe in me
even if they die
they shall live for ever.

Blessed are you, creator God, for the holy vine of your servant David in which we share through our brother Jesus.
Glory be to you for evermore.

Blessed are you, creator God, for the wisdom and life in which we share through our brother Jesus.
Glory be to you for evermore.

As this broken bread was once scattered over the hills and then gathered and became one food, so gather your Church from the ends of the earth into your kingdom. Make us, divided women and men, one body in your name.
Glory be to you for evermore.

Prayer for Peace and Sign of Peace - Lord God, you have promised us peace flowing as a river, as a stream in spate. We ask your blessings on all works of peace. We especially remember at this time..... May their actions inspire and encourage us and cause peace to flow. In a sign of your promised peace, we turn to each other and share our hope for that peace.

Distribution of bread and wine - Let us join to say:

This cup of blessing we bless and this bread we break is a sharing in the life of Christ. Because we break and share this one bread and cup, we who are many become one body.

Silence

Final prayer

Blessing

The blessing of the most holy Trinity,
God unbegotten,
God incarnate,
God among us,
Keep us now and for evermore. Amen.

or:

The blessing of the God of
Sarah and Abraham, the blessing
of the Son, born of the woman
Mary, the blessing of the Holy
Spirit, who broods over us as

July 10 92

Confession

Spirit of joy,
through you, Christ lives in us,
and we in Christ.
Forgive us when we forget you
and when we fail to live in your joy.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of love,
you bind us in love to yourself
and to those around us,
in marriage, in family and in friendship.
Forgive us when we hurt those we love
and when we turn away from the love of our friends.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of the Body of Christ,
uniting us in the church
with your life-giving grace and hope.
Forgive our fragmenting of your church
and our failure to carry your love into the world.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit in the world,
comforting us, and drawing us into closer
relationship with one another.
Forgive our wars and our hatreds,
and forgive our failure to recognize you,
who lives in us all.
*Spirit of God, forgive us,
and lead us to life in you.*

As the dove gently settles on the tree,
receive the gift of peace.
As the flame rises free with light and warmth,
receive the gift of life.
As the wind moves and dances round the earth,
receive the gracious gift of the Spirit.

Readings

In 16 12-15

poem Be Still my children (Linda)

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Discussion

Invitation - Let us gather round one table as a sign of our common purpose and faithfulness. We remember all our sisters and brothers in faith who have commemorated the death and resurrection of Jesus by the blessing and sharing of bread and wine.

Table prayer - Blessed be thou O God, King of the Universe who hast brought forth bread from the ground.

Blessed be thou O God, King of the Universe who hast created the fruit of the vine.

Send your Spirit among us, loving God, that we may truly share in this food and drink of your son Jesus, who has given us hope of the kingdom in which there will be no yoke, no hunger, no thirst. We look forward to that day when mercy and faithfulness will meet, when justice and peace will embrace.

We remember Jesus on the night before his suffering, when gathered with his disciples he took bread and wine and gave thanks.

We recall how Jesus broke the bread and called us to eat, as we now break bread together. As his body was broken for us, so also is this bread.

We recall how he took the cup of wine, after thanksgiving and praise, and gave it to his disciples to drink as a sign of the new covenant. We drink this wine as a sign of our faithfulness in that covenant.

Sing
either: Christ has died, alleluia!
Christ is risen, alleluia!
Christ will come again,
alleluia, alleluia! (Twice)

or: I am the resurrection,
I am the life,
who believe in me
even if they die
they shall live for ever.

Blessed are you, creator God, for the holy vine of your servant David in which we share through our brother Jesus.

Glory be to you for evermore.

Blessed are you, creator God, for the wisdom and life in which we share through our brother Jesus.

Glory be to you for evermore.

As this broken bread was once scattered over the hills and then gathered and became one food, so gather your Church from the ends of the earth into your kingdom. Make us, divided women and men, one body in your name.
Glory be to you for evermore.

Prayer for Peace and Sign of Peace - Lord God, you have promised us peace flowing as a river, as a stream in spate. We ask your blessings on all works of peace. We especially remember at this time..... May their actions inspire and encourage us and cause peace to flow. In a sign of your promised peace, we turn to each other and share our hope for that peace.

Distribution of bread and wine - Let us join to say:

This cup of blessing we bless and this bread we break is a sharing in the life of Christ. Because we break and share this one bread and cup, we who are many become one body.

Silence

Final prayer

Blessing

The blessing of the most holy Trinity,
God unbegotten,
God incarnate,
God among us,
Keep us now and for evermore. Amen.

or:

The blessing of the God of
Sarah and Abraham, the blessing
of the Son, born of the woman
Mary, the blessing of the Holy
Spirit, who brings us on

July 10 92

Confession

Spirit of joy,
through you, Christ lives in us,
and we in Christ.
Forgive us when we forget you
and when we fail to live in your joy.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of love,
you bind us in love to yourself
and to those around us,
in marriage, in family and in friendship.
Forgive us when we hurt those we love
and when we turn away from the love of our friends.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of the Body of Christ,
uniting us in the church
with your life-giving grace and hope.
Forgive our fragmenting of your church
and our failure to carry your love into the world.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit in the world,
comforting us, and drawing us into closer
relationship with one another.
Forgive our wars and our hatreds,
and forgive our failure to recognize you,
who lives in us all.
*Spirit of God, forgive us,
and lead us to life in you.*

As the dove gently settles on the tree,
receive the gift of peace.
As the flame rises free with light and warmth,
receive the gift of life.
As the wind moves and dances round the earth,
receive the gracious gift of the Spirit.

Readings

Jun 16 12-15

poem Be Still my children (Iona)

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Discussion

Invitation - Let us gather round one table as a sign of our common purpose and faithfulness. We remember all our sisters and brothers in faith who have commemorated the death and resurrection of Jesus by the blessing and sharing of bread and wine.

Table prayer - Blessed be thou O God, King of the Universe who hast brought forth bread from the ground.

Blessed be thou O God, King of the Universe who hast created the fruit of the vine.

Send your Spirit among us, loving God, that we may truly share in this food and drink of your son Jesus, who has given us hope of the kingdom in which there will be no yoke, no hunger, no thirst. We look forward to that day when mercy and faithfulness will meet, when justice and peace will embrace.

We remember Jesus on the night before his suffering, when gathered with his disciples he took bread and wine and gave thanks.

We recall how Jesus broke the bread and called us to eat, as we now break bread together. As his body was broken for us, so also is this bread.

We recall how he took the cup of wine, after thanksgiving and praise, and gave it to his disciples to drink as a sign of the new covenant. We drink this wine as a sign of our faithfulness in that covenant.

Sing

either: Christ has died, alleluia!
Christ is risen, alleluia!
Christ will come again,
alleluia, alleluia! (Twice)

or: I am the resurrection,
I am the life,
the who believe in me
even if they die
they shall live for ever.

Blessed are you, creator God, for the holy vine of your servant David in which we share through our brother Jesus.
Glory be to you for evermore.

Blessed are you, creator God, for the wisdom and life in which we share through our brother Jesus.
Glory be to you for evermore.

As this broken bread was once scattered over the hills and then gathered and became one food, so gather your Church from the ends of the earth into your kingdom. Make us, divided women and men, one body in your name.
Glory be to you for evermore.

Prayer for Peace and Sign of Peace - Lord God, you have promised us peace flowing as a river, as a stream in spate. We ask your blessings on all works of peace. We especially remember at this time..... May their actions inspire and encourage us and cause peace to flow. In a sign of your promised peace, we turn to each other and share our hope for that peace.

Distribution of bread and wine - Let us join to say:

This cup of blessing we bless and this bread we break is a sharing in the life of Christ. Because we break and share this one bread and cup, we who are many become one body.

Silence

Final prayer

Blessing

The blessing of the most holy Trinity,
God unbegotten,
God incarnate,
God among us,
Keep us now and for evermore. Amen.

or:

The blessing of the God of
Sarah and Abraham, the blessing
of the Son, born of the woman
Mary, the blessing of the Holy
Spirit, who broods over us as

July 10 92

Confession

Spirit of joy,
through you, Christ lives in us,
and we in Christ.
Forgive us when we forget you
and when we fail to live in your joy.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of love,
you bind us in love to yourself
and to those around us,
in marriage, in family and in friendship.
Forgive us when we hurt those we love
and when we turn away from the love of our friends.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of the Body of Christ,
uniting us in the church
with your life-giving grace and hope.
Forgive our fragmenting of your church
and our failure to carry your love into the world.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit in the world,
comforting us, and drawing us into closer
relationship with one another.
Forgive our wars and our hatreds,
and forgive our failure to recognize you,
who lives in us all.
*Spirit of God, forgive us,
and lead us to life in you.*

As the dove gently settles on the tree,
receive the gift of peace.
As the flame rises free with light and warmth,
receive the gift of life.
As the wind moves and dances round the earth,
receive the gracious gift of the Spirit.

Readings

Jun 16 12-15

poem Be Still my children (Iona)

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Discussion

Invitation - Let us gather round one table as a sign of our common purpose and faithfulness. We remember all our sisters and brothers in faith who have commemorated the death and resurrection of Jesus by the blessing and sharing of bread and wine.

Table prayer - Blessed be thou O God, King of the Universe who hast brought forth bread from the ground.

Blessed be thou O God, King of the Universe who hast created the fruit of the vine.

Send your Spirit among us, loving God, that we may truly share in this food and drink of your son Jesus, who has given us hope of the kingdom in which there will be no yoke, no hunger, no thirst. We look forward to that day when mercy and faithfulness will meet, when justice and peace will embrace.

We remember Jesus on the night before his suffering, when gathered with his disciples he took bread and wine and gave thanks.

We recall how Jesus broke the bread and called us to eat, as we now break bread together. As his body was broken for us, so also is this bread.

We recall how he took the cup of wine, after thanksgiving and praise, and gave it to his disciples to drink as a sign of the new covenant. We drink this wine as a sign of our faithfulness in that covenant.

Sing
either: Christ has died, alleluia!
Christ is risen, alleluia!
Christ will come again,
alleluia, alleluia! (Twice)

or: I am the resurrection,
I am the life,
the who believe in me
even if they die
They shall live for ever.

Blessed are you, creator God, for the holy vine of your servant David in which we share through our brother Jesus.
Glory be to you for evermore.

Blessed are you, creator God, for the wisdom and life in which we share through our brother Jesus.
Glory be to you for evermore.

As this broken bread was once scattered over the hills and then gathered and became one food, so gather your Church from the ends of the earth into your kingdom. Make us, divided women and men, one body in your name.
Glory be to you for evermore.

Prayer for Peace and Sign of Peace - Lord God, you have promised us peace flowing as a river, as a stream in spate. We ask your blessings on all works of peace. We especially remember at this time..... May their actions inspire and encourage us and cause peace to flow. In a sign of your promised peace, we turn to each other and share our hope for that peace.

Distribution of bread and wine - Let us join to say:

This cup of blessing we bless and this bread we break is a sharing in the life of Christ. Because we break and share this one bread and cup, we who are many become one body.

Silence

Final prayer

Blessing

The blessing of the most holy Trinity,
God unbegotten,
God incarnate,
God among us,
Keep us now and for evermore. Amen.

or:

The blessing of the God of
Sarah and Abraham, the blessing
of the Son, born of the woman
Mary, the blessing of the Holy
Spirit, who breeds over us

CPW EUCHARIST. THEME - RECONCILIATION WITH THE WHOLE OF CREATION

Opening Song Now the Green Blade rises

Confession (from Renewing the Earth CAFOD campaign book, p 83-4)

- A Prayer of thanksgiving and confession*
- Group A For the marvellous grace of your Creation –
We pour out our thanks to you, our God,
for sun and moon and stars,
for rain and dew and winds,
for winter cold and summer heat.
- B We pour forth our praise to you
for mountains and hills,
for springs and valleys,
for rivers and seas.
- A We praise you, O Lord,
for plants growing in earth and water,
for life inhabiting lakes and seas,
for life creeping in soils and land,
for creatures living in wetlands and waters,
for life flying above earth and sea,
for beasts dwelling in woods and fields.
- B How many and wonderful are your works, our God!
In wisdom you have made them all! (*cf Psalm 147-148; 104:24*)
- A But we confess, dear Lord,
as creatures privileged with your care and keeping of your
Creation,
that we have abused your Creation gifts
through arrogance, ignorance, and greed.
- B We confess risking permanent damage to your handiwork;
we confess impoverishing Creation's ability to
bring you praise.
- A Yet, we confess that your handiwork displays your glory,
leaving all of us without excuse
but to know you (*Romans 1:20*).
- B We confess that your handiwork
provides the context of our living;
it is our home,
it is the realm in which we live the life of your kingdom:
your kingdom that is now in our midst and coming yet
more fully.
- A We confess, Lord, that we often are unaware
of how deeply we have hurt your good earth
and its marvellous gifts.
- B We confess that we are often unaware
of how our abuse of Creation
has also been an abuse of ourselves.
- All O Lord, how long will it take before we awaken to what we have
done?

A How many waters must we pollute?
How many woodlots must we destroy?
How many forests must we despoil?
How much soil must we erode and poison, O Lord?
How much of Earth's atmosphere must we contaminate?
How many species must we abuse and extinguish?

B How many people must we degrade and kill with toxic wastes
before we learn to love and respect your Creation;
before we learn to love and respect our home?

All For our wrongs, O Lord, we ask forgiveness.

A In sorrow for what we have done we offer our repentance.
We pray that our actions toward you and your Creation are
worthy of our repentance;
that we will so act on earth that heaven will
not be a shock to us.

All May your kingdom come and your will be done on earth!

Peruvian Gloria

Readings:

Psalms 85 (from Psalms Anew) (Readers A & B)
story/parable (from Renewing the Earth p 33) (Reader C)

Followed by short discussion in groups of 3 or 4 round the room

Song Will you come and follow me (Iona)

Bidding Prayers (each group of three prayers to be followed by the
Taize Lord hear my prayer (x2) Come and answer me)

Eucharistic Prayer of reconciliation II

'Our Father'

All God, lover of us all
Most Holy One,
Help us to respond to you
To create what you want for us here on earth.
Give us today enough for our needs,
Forgive our weak and deliberate offences
Just as we must forgive others
When they hurt us.
Help us to resist weaknesses and
to do what is good.
For we are yours
endowed with your power
to make our world whole. (L.W)

The Peace Sung Shalom (all hold hands, then greet each other)

Final Prayers (continuation of Prayer of Confession from Renewing the Earth)

- A In our hearts, Lord, we promise anew
to reverence Creation as a convicting witness
to your presence, eternal power,
and divine majesty (*cf Psalm 19 and Romans 1:20*),
- B We promise to reverence your Creation as a
gracious gift entrusted to us by you, our God.
- A We promise anew to be stewards
and not pillagers
of what you have entrusted to us.
- B Indeed, we acknowledge
that you have entrusted your very Self to us
in Creation, through your Incarnation in Christ Jesus.
- A For the Word through whom all Creation was made
and is upheld,
that Word "became flesh and dwelt among us,
full of grace and truth" (*John 1:14*).

- B Lord, you pitched your divine tent among us
and made our home your home as well.

All Creator God,
you have given us every reason
to learn and promote the wisdom of lives
lived in harmony with Creation.

May we, your servants, increasingly serve.
May we, your servants, increasingly come to love your Creation
as we also increasingly come to love you,
through Christ our Lord. Amen
(The North American Conference on
Christianity and Ecology)

Pause.

All Let there be peace on earth
And let it begin with me.
Let there be love on earth
And let it begin in my heart.
Let there be miracles on earth
And let them begin with my faith.
Let there be a future
And let it begin with my action — now.

Final Song

The Community of all Creation (Based on opening service for CAFOD renew the earth campaign)

Blessed are you,
strong and faithful God.
All your works, the height and the depth,
echo the silent music of your praise.

In the beginning
your Word summoned light:
night withdrew, and creation dawned.
As ages passed unseen,
waters gathered
on the face of the earth
and life appeared.

When the time at last had ripened
and the earth grown full in abundance,
you created in your image
man and woman,
the crown of all creation.

You gave us breath and speech,
that all the living
might find a voice to sing your praise.

Filled with the knowledge
of your love for us
we now commit ourselves
to your service
and the renewing of all the earth.

Song Jesus Christ is waiting
(Lena)

Psalm 103

How many are your works, O Lord,
in wisdom you have made them all.
The earth is full of your riches,
living things great and small.

You hide your face, they are dismayed,
you take back your Spirit, they die.
You send forth your Spirit, they are created
and you renew the face of the earth.

I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him;
I find my strength in my God.



Prayer of Renewal

Response: We promise to care for your earth

For the sun that gives light and for the air that we
breathe

For the waters of the earth in rivers and seas

For the forests and fields of the land

For all animals that are threatened and endangered

For plants and flowers that are trodden under the
foot of technology

For resources on and in our land

For people who are misused for profit

For people who are denied access to your gifts

For all people who fight for justice and for peace

All: For the future we hold
for our children's children
We promise to care for your earth

Prayer of Blessing

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you.

May the Lord walk with us along the
way, and may he bless all that we do
in his name.

CREATION (read passages in turn, omitting the words in brackets)

"God blessed them(Adam and Eve) saying to them "Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth ... God saw all he had made and indeed it was very good" (Gen 1.28 & 31 - other translations have "subdue" the earth or " have dominion over" in place of "conquer")

(The Rainbow after the flood) "Here is the sign of the Covenant I make between myself and you and every living creature with you for all generations. I set my bow in the clouds and it shall be a sign of the Covenant between me and the earth"(Gen 9 12-13)

"He is the beginning, the first born from the dead, so that he should be supreme in every way; because God wanted all fullness to be found in him and through him to reconcile all things to him, everything in heaven and everything on earth, by making peace through his death on the cross".(Col 1 18-20)

The Pacific Women's Creed

We believe that Creation is a gift from
God, an expression of our Creator's goodness.

We believe that the resources of our lands and waters and air are
precious gifts from our creator, to be used and looked after with
loving care.

We believe that there is a rhythm to God's creation, like a drum
beat.

When we lose the rhythm, or the drum is damaged, the
music is out of tune.

We believe that as Christians, we are called to be peacemakers,
in order that our world and our communities, and each
person, may experience the true peace which God promises.

We believe this may sometimes mean "disturbing the peace",
as Jesus did, for a purpose-to restore the purpose of God.

We believe that our Pacific ways are also a gift from God,
We are invited to use the values of our Pacific cultures to
build societies of justice and peace.

"No one can live in an isolated, privatized religion or world any longer.
Interdependence is too much a reality of every nation today ..Privatized
salvations sin against the cosmos itself. They blind us to the levels of
ecological justice as well as human justice that we must be about. Hildegard
of Bingen wasrned us 8 centuries ago .."all of creation God gives to
humankind to use. If this privilege is misused, God's justice permits creation
to punish humanity" Matthew Fox, "Original Blessing."

Discussion Pointers:

1. What strikes you personally about the readings above?
2. What are the moral implications of the environmental crisis?.
3. How far are we co-creators with God?
4. Many religions have a strong sense of the immanence of God in all things.
Much of christian thinking in past centuries has been distorted by a dualistic
approach of splitting spirit/matter, soul/body etc. How can we develop a
more holistic approach to God's world?

GOD ON EARTH (O Waly Waly)

When God Almighty came to earth
He took the pain of Jesus' birth
He took the flight of refugee
And whispered 'Humbly follow me.'

When God Almighty went to work
Carpenter's sweat he didn't shirk
Profit and loss he didn't flee
And whispered 'Humbly follow me.'

When God Almighty walked the street
The critic's curse he had to meet
The cynic's smile he had to see,
And whispered 'Humbly follow me.'

When God Almighty met the folk
of peace and truth he boldly spoke
To set the slave and tyrant free
And whispered 'Humbly follow me.'

When God Almighty comes again
He'll meet us incognito as then
And though no words may voice his plea
He'll whisper 'Are you following me?'

Morning has broken (Offertory)

1. Morning has broken
like the first morning,
blackbird has spoken
like the first bird.
Praise for the singing!
Praise for the morning!
Praise for them, springing
fresh from the Word!
2. Sweet the rain's new fall
sunlit from heaven,
like the first dew-fall
on the first grass.
Praise for the sweetness
of the wet garden,
sprung in completeness
where his feet pass.
3. Mine is the sunlight!
Mine is the morning
born of the one light
Eden saw play!
Praise with elation,
praise ev'ry morning,
God's re-creation
of the new day!

Communion Hymn

LET THERE BE LOVE

Let there be love shared among us.
Let there be love in our eyes.
May now your love sweep this nation
Call us O Lord to arise.
Give us a fresh understanding
Give us a love that is real.
Let there be love shared among us
Let there be love.

Let there be peace shared among us.
Let there be peace in our eyes.
May now your peace sweep this nation,
Call us, O Lord, to arise
Give us a fresh understanding,
Give us a love that is real,
Let there be peace shared among us,
Let there be love.

Let there be joy shared among us.
Let there be joy in our eyes.
May now your joy sweep this nation,
Call us, O Lord, to arise.
Give us a fresh understanding,
Give us a love that is real.
Let there be joy shared among us,
Let there be love.

Final Song

JESUS CHRIST IS WAITING

(There - Love is come again like)

Jesus Christ is waiting, waiting in the streets;
No one is his neighbour, all alone he eats.
Listen, Lord Jesus, I am lonely too.
Make me, friend or stranger, Fit to wait on you.

Jesus Christ is raging, raging in the streets
Where injustice spirals and real hope retreats.
Listen, Lord Jesus, I am angry too.
In the Kingdom's causes, Let me rage with you.

Jesus Christ is healing, healing in the streets;
Curing those who suffer, touching those he greets
Listen, Lord Jesus, I have pity too,
Let my care be active, healing just like you.

Jesus Christ is dancing, dancing in the streets,
Where each sign of hatred, His strong love defeats
Listen, Lord Jesus, I feel triumph too
On suspicion's graveyard, Let me dance with you.

Jesus Christ is calling, calling in the streets
°Come and walk faith's tightrope,
I will guide your feet'
Listen, Lord Jesus, let my fears be few.
Walk one step before me, I will follow you.

GARDEN EUCHARIST ON A THEME OF CREATION

Opening song - When God on earth (Song sheet)

Penitential prayer

- Group A Loving Creator,
who has breathed your own life into your people,
you have given us all creation to care for
- the tall trees of the forest and the crops of the fields,
- the fish that swim in the sea and the animals that roam the earth
All the good things that you made
- Group B And we, what have we done with your gifts?
We have used the resources of the earth recklessly
plundered the riches of this planet with greed
refused to share with the poor and the hungry.
- All Forgive us, O Source of all our Being, and bring us back into
harmony with your universe.
- Group A We are called to love one another in your name,
yet what have we done?
We talk about love with our lips
- Group B But We pass on the other side when needs press in upon us,
rules matter more than compassion, the law than the spirit.
- All Forgive us for our failure to listen to your call to show forth your
love in our lives and that of the Church.
- Group A We have been called to be sisters and brothers of Christ yet what
have we done? We have allowed the dominations and oppressions of
the world to enter into Christ's body.
- Group B We have failed to listen to each other although we are all called to
be a chosen race, a royal priesthood, and a consecrated nation.
- All Send forth your spirit into our hearts so that we may truly share
with one another the work of building up your realm here on earth.
- Group A You created human beings in your own image "male and female God
created them".
- Group B Yet your people have treated women, made in the image of God, as
inferior and defective.
- All Help us to build up a true community of women and men in the church,
where sexual and racial discrimination is overcome.
- Group A God our liberator, through Christ's redeeming act we have been made
free and brought out into the light.
- Group B Yet we fear to act as prophets when we see that things need changing
- All Forgive us O loving Creator for our lack of courage. Send forth
your spirit and make your new creation truly effective in us. Help all your
people to work together in love and trust to build up the body of Christ.

Bidding prayers by the participants. After each 3 intercessions, the Taize O Lord hear my prayer to be sung.

Reading: from Hildegard of Bingen (p 89-90 CAFOD "Renew the Earth") followed by short silence.

Group work (Adults to use sheet of readings and questions, young people to work with Lala, children to the kitchen with Ianthe)

Offertory Procession by the children, while all sing Morning has Broken (HO & N 350)

Input by the young people's group

Circling dance

Declaration of faith

We believe in God the Father
who created all the world,
who will unite all things in Christ
and who wants all people to live together
as brothers and sisters in one family.

We believe in God the Son
who became man, died, and rose in triumph,
to reconcile all the world to God,
to break down every separating barrier
of race, culture or class,
and to unite all people into one body.

He is exalted as Lord over all,
the only Lord over every area of human life.
He summons both the individual and society,
both the Church and the State,
to seek reconciliation and unity between all
and justice and freedom for all.

We believe in God the Spirit,
the pledge of God's coming Reign,
who gives the Church Power to proclaim the good news
to all the world,
to love and serve all people,
to strive for justice and peace,
to warn that God judges both
the individual and the nation,
and to summon all the world to
accept God's reign here and now."

"Our Father"

(Taken from S.Africa Outlook 1979)

Eternal Spirit, Life-giver, Pain-bearer, Love maker
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven!

The Hallowing of your Name echo through the universe!
the way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of Peace and Freedom sustain our hope and come on earth!

With the bread that we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.

For you reign in the glory of the power that is love, now and for ever, Amen.

(J.C.)

Shalom (sing first, holding hands, then greet one another)

Eucharistic Prayer (from the American service book of the Episcopal Church)

Cel. God be with you

People And also with you

C. Lift up your hearts

P. We lift them to God

C. It is right to give God thanks and praise.

God of all power, ruler of the universe, you are worthy of glory and praise.

P. Glory to you for ever and ever.

C. At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

P. By your will they were created and have their being.

C. From the primal elements you brought forth the human race, and blessed us with memory, reason and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

P. Have mercy, O Loving God, for we are sinners in your sight.

C. Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfil your Law, to open for us the ways of freedom and peace.

P. By his blood he reconciled us. By his wounds, we are healed.

C. And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

All: Holy, holy holy, God of power and might

the celebrant (and people if so wished) continues

and so, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread and gave it to his friends, and said "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks and said,
"Drink this, all of you: This is my Blood of the new covenant,
which is shed for you and for many for the forgiveness of
sins. Whenever you drink it, do this for the remembrance of me.

Remembering now his work of redemption, and offering to you
this sacrifice of thanksgiving,

(All) We celebrate his death and resurrection, as we await the day
of his coming.

C. God of our fathers and mothers, God of Abraham and Sarah, of
Isaac and Rebecca, of Jacob, Leah and Rachel, God of our Lord
Jesus Christ, open our eyes to see your hand at work in the
world about us. Deliver us from the presumption of coming to
this Table for solace only, and not for strength; for pardon
only and not for renewal. Let the grace of this Holy
Communion make us one body, one spirit in Christ, that we may
worthily serve the world in his name.

P. Risen Christ, be known to us in the breaking of the Bread.

C. Christ our passover is sacrificed for us

P Therefore let us keep the peace

After communion is sung "Let there be love"

Final blessing

Final song Jesus Christ is waiting

From Renewing the earth

The Pacific Women's Creed

We believe that Creation is a gift from God, an expression of our Creator's goodness.

We believe that the resources of our lands and waters and air are precious gifts from our creator, to be used and looked after with loving care.

We believe that there is a rhythm to God's creation, like a drum beat.

When we lose the rhythm, or the drum is damaged, the music is out of tune.

We believe that as Christians, we are called to be peacemakers, in order that our world and our communities, and each person, may experience the true peace which God promises.

We believe this may sometimes mean "disturbing the peace", as Jesus did, for a purpose-to restore the purpose of God.

We believe that our Pacific ways are also a gift from God, We are invited to use the values of our Pacific cultures to build societies of justice and peace.

We believe in God,
creating and giving life to the world,
mother and father of all, regardless of race, class, or gender,
love indescribable and beyond our imagining,
yet closer than our own breathing.

We believe in Jesus,
the Way of God confronting violence with self-giving,
the Truth of God challenging all hypocrisy and false values,
the Life of God inviting us to a realm of forgiveness and new beginnings.

God-with-us, embodied in our living.

We believe in the Spirit,
Breathing into us renewing power,
Interpreting our longings and searchings after truth,
And probing with us the depths of God's wisdom.

We believe in the company of God's people,
called to live and be one in Christ;
In the knowledge of forgiveness and the strength to stand as God's daughters
[and sons],

In the promise of God which sustains us in what we know and invites us to travel on in discovery and hope.

Jan Berry

We believe in God

- Maker, Redeemer and Sustainer of Life,
- without beginning or end,
- whose life-giving love was let loose on the first Easter Sunday
- and whose life-giving love we share and proclaim here today.

We believe in God

- who gave up the divine life and submitted to the darkness and terror of the grave
- and who enters with us into every darkness and terror we shall ever face.

We believe in God

- who raised Christ from the death of the grave to glorious new life
- and who raises our lives from sin and despair to newness and hope again.

We believe in God

- who met the grief-stricken Mary in the garden and called her into hope by the uttering of her name.
- and who meets us in our grief and gives us courage to hope again by tenderly calling our name.

We believe in God

- who sent Mary out from the garden to be the witness and apostle of the resurrection
- and who commissions us, like Mary, to be bearers of hope and good news in our world.

We believe in God

- Maker, Redeemer and Sustainer of Life,
- without beginning or end,
- whose life-giving love was let loose on the first Easter Sunday
- and whose life-giving love we share and proclaim today
- to all women and men, wherever and whoever they are,
- loved, blessed and called by God,
- without beginning or end.

Nicola Stree

(These two last from
Who Are You Looking For)

Eucharistic Prayer for Creation 2

Through countless generations
your people hungered for the bread of freedom.
For them you raised up Jesus, the living bread,
in whom ancient hungers were satisfied.

Accl. 2: Glory and praise to you, Lord Jesus Christ!

He healed the sick,
though he himself would suffer;
he offered life to sinners,
though death would hunt him down.
But with a love stronger than death,
he opened wide his arms
and surrendered his spirit.

Accl. 2: Glory and praise to you, Lord Jesus Christ!

Loving God, let your Holy Spirit move in power over us
and over our earthly gifts of bread and wine,
that through them, we may become the body and blood of the Christ.

On the night before he met with death,
Jesus came to table with those he loved.
He took bread
and blessed you, God of all creation;
he broke the bread among his friends and said:

Take this, all of you, and eat it:
this is my body which will be given up for you.

Accl. 2: Glory and praise to you, Lord Jesus Christ!

When supper was ended, he took the cup of wine
and gave thanks to you, God of all creation;
he passed the cup among his friends and said:

Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
it will be shared for you and for all so that sins may be forgiven.
Do this in memory of me.

Accl. 2: Glory and praise to you, Lord Jesus Christ!

Loving God, our mother and father, we commemorate Jesus, your son,
as we offer you this sacrifice.
death could not bind him,
for you raised him up in the spirit of holiness
and exalted him as the alpha and omega of all creation.

Accl. 2: Glory and praise to you, Lord Jesus Christ!

A Eucharistic Prayer for Creation

The Lord be with you.
And also with you.
Lift up your hearts.
We have raised them up to the Lord.
Let us give thanks to the Lord our God.
It is right to give God thanks and praise.

Blessed are you, strong and faithful God.
All your works, the height and depth,
echo the silent music of your praise.

Acclamation 1: Glory and praise to you!

In the beginning your Word summoned light:
night withdrew and creation dawned.
As ages pass unseen
waters gathered on the face of the earth
and life appeared.

Accl. 1: Glory and praise to you!

When the times at last had ripened
and the earth grown full in abundance,
you caused man and woman to evolve in your image,
the self-reflective consciousness of all creation.

Accl. 1: Glory and praise to you!

You gave us breath and speech,
that all the living
might find a voice to sing your praise.
So now, with all heaven and earth
we sing a hymn of your glory:

Holy, holy, holy Lord . . .

All holy God,
how wonderful the work of your hands!
You restored the beauty of your image
when sin had scarred the world.

Accl. 1: Glory and praise to you!

As a mother tenderly gathers her children,
you embraced a people as your own
and filled them with longing
for a peace that would last
and for a justice that would never fail.

Accl. 1: Glory and praise to you!

The Community of all Creation (Based on opening Service for CAFOD renew the earth campaign)

Blessed are you,
strong and faithful God.
All your works, the height and the depth,
echo the silent music of your praise.

In the beginning
your Word summoned light:
night withdrew, and creation dawned.
As ages passed unseen,
waters gathered
on the face of the earth
and life appeared.

When the time at last had ripened
and the earth grown full in abundance,
you created in your image
man and woman,
the crown of all creation.

You gave us breath and speech,
that all the living
might find a voice to sing your praise.

Filled with the knowledge
of your love for us
we now commit ourselves
to your service
and the renewing of all the earth.

Song Jesus Christ is waiting
(Lena)

Psalm 103

How many are your works, O Lord,
in wisdom you have made them all.
The earth is full of your riches,
living things great and small.

You hide your face, they are dismayed,
you take back your Spirit, they die.
You send forth your Spirit, they are created
and you renew the face of the earth.

I will sing to the Lord all my life,
make music to my God while I live.
May my thoughts be pleasing to him;
I find my strength in my God.



Prayer of Renewal

Response: We promise to care for your earth

For the sun that gives light and for the air that we
breathe

For the waters of the earth in rivers and seas

For the forests and fields of the land

For all animals that are threatened and endangered

For plants and flowers that are trodden under the
foot of technology

For resources on and in our land

For people who are misused for profit

For people who are denied access to your gifts

For all people who fight for justice and for peace

All: For the future we hold
for our children's children
We promise to care for your earth

Prayer of Blessing

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you.

May the Lord walk with us along the
way, and may he bless all that we do
in his name.

Centring music of Hildegard of Bingen

(Viridiissima Virga, celebrating the springing forth from the green branch of Mary the new life of Christ, at which all the earth was made joyful)

Prayer (from Iona)

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Put yourself in a position of relaxation and think of the aspects of God's presence in creation that particularly appeals to you. After a couple of minutes, share your thoughts with the person next to you (in turns).

Poem by Edwina Gately (adapted) Sides A and B

A. We are called to become
A perfect creation.
No one is called to become
who we individually are called to be.
It does not matter
How short or tall
Or thick-set or slow
We may be.

B. It does not matter
whether we sparkle with life
Or are silent as a still pool,
Whether we sing your song aloud
Or weep alone in darkness.

A. It does not matter
Whether we feel loved and admired
Or unloved and alone

For we are called to become
A perfect creation
No one's shadow
Should cloud our becoming,
No one's light
Should dispel our spark.

B. For the Lord delights in us
Jealously looks upon us
And encourages with gentle joy
Every movement of the Spirit
Within us.

A. Unique and loved we stand
Beautiful or stunted in our growth
But never without hope and life.

All: For we are called to become
A perfect creation.
This becoming may be
Gentle or harsh,
Subtle or violent,
But it never ceases,
Never pauses or hesitates,
Only is -
Creative force -
Calling us
Calling us to become
A perfect creation

("you" has been replaced by "we" throughout)

→ The Lord's Prayer (One Possible New Translation from the Aramaic)

O Birther! Father-Mother of the Cosmos,

Focus your light within us - make it useful:

Create your reign of unity now -

Your one desire then acts with ours,
as in all light, so in all forms.

Grant what we need each day in bread and insight

Loose the cords of mistakes binding us,
as we release the strands we hold
of others' guilt.

Don't let surface things delude us,

But free us from what holds us back.

From you is born all ruling will,
the power and the life to do,
the song that beautifies all,
from age to age it renews.

Truly - power to these statements -
may they be the ground from which all
my actions grow: Amen.

(From Prayers of the Cosmos
N. Douglas Klorz)

LET ALL CREATION REJOICE

Centring Music - Hail O Greenest Branch (Hildegard of Bingen)

Virtuosissima Virga

O viridissima virga ave,
que in ventoso flabro scissitationis
sanctorum prodisti.

Cum venit tempus
quod tu florulisti in ramis tuis
ave, ave sibi illi,
quia calor solis in te sudavit
sicut odor balsami.

Nam in te floruit pulcher flos
qui odorem dedit omalibus aromalibus
que eride erant.

Et illa apparuerunt omale
in viriditate plena.

Unde cell dederunt rorem super gramen
et omnis terra leta facta est,
quoniam viscera ipsius
frumentum protulerunt,
et quoniam volucres cell
nidos in ipsa habuerunt.

Deinde facta est esca hominibus,
et gaudium magnum epulantium
unde, o suavis virga,
in te non deficit ullum gaudium.

Hec omnia Eve contempsit.

Nunc autem laus sit altissimi.

Hail, o greenest branch,
sprung forth in the airy breezes
of the prayers of the saints.

So the time has come
that your sprays have flourished:
hail, hail to you,
because the heat of the sun has exuded from you
like the aroma of balm.

For the beautiful flower sprung from you
which gave all parched perfumes their aroma.

And they have radiated anew
in their full freshness.

Whence the skies bestowed dew upon the pasture,
and all the Earth was made joyful
because her womb
brought forth corn,
and because the birds of the firmament
built their nests in her.

Then there was harvest ready for men
and a great rejoicing of banqueters.
Whence, o sweet Virgin,
no joy is lacking in you.

Eve rejected all these things.

Now let there be praise to the Highest.

Hildegard's Words

Reader

1. We are dressed in the scaffold of creation:
in seeing—to recognize all the world,
in hearing—to understand,
in smelling—to discern,
in tasting—to nurture,
in touching—to govern.

In this way humankind comes to know God,
for God is the author of all creation.

ader

- 2 And so,
humankind
full of creative possibilities,
is God's work.
- 1 Humankind alone,
is called to assist God.
- 1 Humankind is called to co-create.
- 2 God gave to humankind the talent
to create with all the world.
- 1 Just as the [people] shall never end,
until into dust they are transformed and resurrected,
just so,
their works are always visible.
- 2 The good deeds shall glorify,
the bad deeds shall shame,
insofar as they have not been blotted out through penance.

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Relaxation and meditation

Put yourself in a position of relaxation, and think of aspects of God's presence in Creation that particularly appeals to you.

After 5 minutes, in groups of two or three share your thoughts.

Poem (All)

^{we}
~~You~~ are called to become
A perfect creation.
No one is called to become
Who ^{we} ~~you~~ are called to be.
It does not matter
How short or tall
Or thick-set or slow
~~You~~ ^{we} may be.
It does not matter
Whether ~~you~~ ^{we} sparkle with life
Or are silent as a still pool,
Whether ~~you~~ ^{we} sing your song aloud
Or weep alone in darkness.
It does not matter
Whether ~~you~~ ^{we} feel loved and admired
Or unloved and alone
For ~~you~~ ^{we} are called to become
A perfect creation.
No one's shadow
Should cloud ~~your~~ ^{our} becoming,
No one's light
Should dispel your spark.
For the Lord delights in ~~you~~ ^{us}
Jealously looks upon ~~you~~ ^{us}
And encourages with gentle joy
Every movement of the Spirit
Within ~~you~~ ^{us}

Unique and loved-~~you~~ stand,
 Beautiful or stunted in your growth
 But never without hope and life.
 For ^{we} you are called to become
 A perfect creation.
 This becoming may be
 Gentle or harsh,
 Subtle or violent,
 But it never ceases,
 Never pauses or hesitates,
 Only is—
 Creative force—
 Calling ~~you~~ us
 Calling ~~you~~ ^{us} to become
 A perfect creation.

(Edwina
Garely)

Finding and looking find a leaf, twig, a stone - whatever of nature is available to you - then try to draw it. This is not an exercise of art but of looking, it does not matter what you come up with, it is the doing that counts. If you are looking at bark you might like to try a rubbing.

Celtic God Prayer (the two sides of the group alternately)



I am the wind that breathes upon the sea,
 All: I am the wave on the ocean,
 I am the murmur of the leaves rustling,
 All: I am the rays of the sun,
 I am the beam of the moon and the stars,
 All: I am the power of the trees growing,
 I am the bud breaking into blossom,
 All: I am the movement of the salmon swimming,
 I am the courage of the wild boar fighting,
 All: I am the speed of the stag running,
 I am the strength of the ox pulling the plough,
 All: I am the size of the mighty oak tree,
 And I am the thoughts of all my people
 All: Who praise my beauty and my grace.

Offertory and intercessions

Place your drawings in the bowl/basket, then place a flower or leaves in the vase, with a spoken or unspoken prayer

All God of Power Miriam Therese Winter

God of power.
 God of people.
 You are the life of all
 that lives,
 energy
 that fills the earth,
 vitality
 that brings to birth
 the impetus
 toward making whole
 whatever is bruised
 or broken.
 In You we grow
 to know the truth

that sets all creation free.
 You are the song
 the whole earth sings.
 the promise
 liberation brings.
 now and forever.

Peace

Deep peace of the running waves to you
" " of the silent stars
" " flowing air to you
" " quiet earth
May peace, may peace, fill your soul (x2)
let peace, let peace, make you whole (x2)

Agape

(Taken from the Didache)

Leader: Blessed are you, O Lord our God, creator of this food and drink that we share together as a sign of your kingdom, which is to come in glory, and yet is already here now in so far as you live among us in the love we have for one another.

All: We give thanks to you, our creator, for this wine, remembering Israel your people, brought like a vine out of Egypt, and planted in the promised land.

(the wine is poured and passed around, each saying to the next person "the new wine of life")

All: As we break the bread we thank you, O creator, for the life and knowledge of yourself which you gave us through Jesus Christ. To you be glory for ever

(the bread is passed round, each on breaking off a portion and handing it to the next person saying "the bread of sustenance")

All: As this broken bread was scattered upon the mountains, but was brought together and became one, so let your children, Lord, be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power through Jesus Christ for ever.

Song: Be thou my vision

Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art,
Be thou my best thought in the day and the night, Both
waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word
Be thou ever with me, and I with thee, Lord,
Be thou my great ~~patron~~ and I thy true ~~child~~
Be thou in me dwelling, and I with thee one.

Riches I heed not, nor ~~of this~~ ^{false} ~~empty~~ praise,
Be thou my inheritance now and always,
Be thou and thou only first in my heart,
O Sovereign of heaven, my treasure thou art.



LET ALL CREATION REJOICE

Centring Music - Hail O Greenest Branch (Hildegard of Bingen)

Viridissima Virga

*Viridissima virga ave,
que in ventoso fletu scissationis
sanctorum prodisti.*

*Cum venit tempus
quod tu florulisti in ramis tulisti
ave, ave sit tibi,
quia calor solis in te sudavit
sicut odor balsami.*

*Nam in te floruit pulcher flos
qui odorem dedit omni bus aromatis
que eride erant.*

*Et ille apparuerunt omnia
in viriditate plena.*

*Unde celli dederunt rorem super gramina
et omnis terra leta facta est,
quoniam viscera ipsius
frumentum protulerunt,
et quoniam volucres celi
nidus in ipse habuerunt.*

*Deinde facta est esca hominibus,
et gaudium magnum epulantiis
unde, o suavis virgo,
in te non deficit ullum gaudium.*

Hec omnia Eve contempsit.

Nunc autem laus sit altissimi.

Hail, o greenest branch,
sprung forth in the airy breezes
of the prayers of the saints.

So the time has come
that your sprays have flourished
hail, hail to you,
because the heat of the sun has exuded from you
like the aroma of balm.

For the beautiful flower sprang from you
which gave all parched perfumes their aroma.

And they have radiated anew
in their full freshness.

Whence the skies bestowed dew upon the pasture,
and all the Earth was made joyful
because her womb
brought forth corn,
and because the birds of the firmament
built their nests in her.

Then there was harvest ready for men
and a great rejoicing of banqueters.
Whence, o sweet Virgin,
no joy is lacking in you.

Eve rejected all these things.

Now let there be praise to the Highest.

Hildegard's Words

Reader

1. We are dressed in the scaffold of creation:
in seeing—to recognize all the world,
in hearing—to understand,
in smelling—to discern,
in tasting—to nurture,
in touching—to govern.

In this way humankind comes to know God,
for God is the author of all creation.

Reader

- 2 And so,
humankind
full of creative possibilities,
is God's work.
 - 1 Humankind alone,
is called to assist God.
 - 1 Humankind is called to co-create.
 - 2 God gave to humankind the talent
to create with all the world.
 - 1 Just as the [people] shall never end,
until into dust they are transformed and resurrected,
just so,
their works are always visible.
 - 2 The good deeds shall glorify,
the bad deeds shall shame,
insofar as they have not been blotted out through penance.

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Relaxation and meditation

Put yourself in a position of relaxation, and think of aspects of God's presence in Creation that particularly appeals to you.

After 5 minutes, in groups of two or three share your thoughts.

Poem (All)

^{we}
~~You~~ are called to become
A perfect creation.
No one is called to become
Who ^{we}~~you~~ are called to be.
It does not matter
How short or tall
Or thick-set or slow
^{we}
~~You~~ may be.
It does not matter
Whether ^{we}~~you~~ sparkle with life
Or are silent as a still pool,
Whether ^{we}~~you~~ sing your song aloud
Or weep alone in darkness.
It does not matter
Whether ^{we}~~you~~ feel loved and admired
Or unloved and alone
For ^{we}~~you~~ are called to become
A perfect creation.
No one's shadow
Should cloud ^{our}~~your~~ becoming,
No one's light
Should dispel your spark.
For the Lord delights in ~~you~~, ^{us}
Jealously looks upon ~~you~~ ^{us}
And encourages with gentle joy
Every movement of the Spirit
Within ~~you~~. ^{us}

Unique and loved you stand,
 Beautiful or stunted in your growth
 But never without hope and life.
 For ^{we} you are called to become
 A perfect creation.
 This becoming may be
 Gentle or harsh,
 Subtle or violent,
 But it never ceases,
 Never pauses or hesitates,
 Only is—
 Creative force—
 Calling ~~you~~ ^{us}
 Calling ~~you~~ ^{us} to become
 A perfect creation.

(Edwina
Garely)

Finding and looking find a leaf, twig, a stone - whatever of nature is available to you - then try to draw it. This is not an exercise of art but of looking, it does not matter what you come up with, it is the doing that counts. If you are looking at bark you might like to try a rubbing.

Celtic God Prayer (the two sides of the group alternately)



I am the wind that breathes upon the sea,
 All: I am the wave on the ocean,
 I am the murmur of the leaves rustling,
 All: I am the rays of the sun,
 I am the beam of the moon and the stars,
 All: I am the power of the trees growing,
 I am the bud breaking into blossom,
 All: I am the movement of the salmon swimming,
 I am the courage of the wild boar fighting,
 All: I am the speed of the stag running,
 I am the strength of the ox pulling the plough,
 All: I am the size of the mighty oak tree,
 And I am the thoughts of all my people
 All: Who praise my beauty and my grace.

Offertory and intercessions

Place your drawings in the bowl/basket, then place a flower or leaves in the vase, with a spoken or unspoken prayer

All God of Power Miriam Therese Winter

God of power.
 God of people.
 You are the life of all
 that lives,
 energy
 that fills the earth,
 vitality
 that brings to birth,
 the impetus
 toward making whole
 whatever is bruised
 or broken.
 In You we grow
 to know the truth

that sets all creation free.
 You are the song
 the whole earth sings.
 the promise
 liberation brings.
 now and forever.

Peace

Deep peace of the running waves to you
" " of the silent stars
" flowing air to you
" " quiet earth
May peace, may peace, fill you soul (x2)
let peace, let peace, make you whole(x2)

Agape

(Taken from the Didache)

Leader: Blessed are you, O Lord our God, creator of this food and drink that we share together as a sign of your kingdom, which is to come in glory, and yet is already here now in so far as you live among us in the love we have for one another.

All: We give thanks to you, our creator, for this wine, remembering Israel your people, brought like a vine out of Egypt, and planted in the promised land.

(the wine is poured and passed around, each saying to the next person "the new wine of life")

All: As we break the bread we thank you, O creator, for the life and knowledge of yourself which you gave us through Jesus Christ. To you be glory for ever

(the bread is passed round, each on breaking off a portion and handing it to the next person saying "the bread of sustenance")

All: As this broken bread was scattered upon the mountains, but was brought together and became one, so let your children, Lord, be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power through Jesus Christ for ever.

Song: Be thou my vision

Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art,
Be thou my best thought in the day and the night, Both
waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word
Be thou ever with me, and I with thee, Lord,
Be thou my great *parent* and I thy true *child*
Be thou in me dwelling, and I with thee one.

Riches I heed not, nor *others' false* *empty* praise,
Be thou my inheritance now and always,
Be thou and thou only first in my heart,
O Sovereign of heaven, my treasure thou art.



LET ALL CREATION REJOICE

Centring Music - Hail O Greenest Branch (Hildegard of Bingen)

Viridissima Virga

Viridissima virga ave,
que in ventoso flobro scissitationis
sanctorum prodisti.

Cum venit tempus
quod tu florulisti in ramis tuis
ave, ave sibi tibi,
quia color solis in te sudavit
sicut odor balsami.

Nam in te floruli pulchri flos
qui odorem dedit emalibus aromatis
que arde erant.

Et illa apparuerunt emale
in viriditate plena.

Unde celli dederunt eorum super gramen
et omnis terra leta facta est,
quoniam viscera ipsius
frumentum protulerunt,
et quoniam volucres celli
nidos in ipse habuerunt.

Deinde facta est esca hominibus,
et gaudium magnum epulantiis
unde, o suavis virgo,
in te nun deficit ullum gaudium.

Hec omnia Eve contempsit.

Nunc autem laus sibi altissimi.

Hail, o greenest branch,
sprung forth in the airy breezes
of the prayers of the saints.

So the time has come
that your sprays have flourished:
hail, hail to you,
because the heat of the sun has exuded from you
like the aroma of balm.

For the beautiful flower sprung from you
which gave all parched perfumes their aroma.

And they have radiated anew
in their full freshness.

Whence the skies bestowed dew upon the pasture,
and all the Earth was made joyful
because her womb
brought forth corn,
and because the birds of the firmament
built their nests in her.

Then there was harvest ready for men
and a great rejoicing of banqueters.
Whence, o sweet Virgin,
no joy is lacking in you.

Eve rejected all these things.

Now let there be praise to the Highest.

Hildegard's Words

Reader

1. We are dressed in the scaffold of creation:
in seeing—to recognize all the world,
in hearing—to understand,
in smelling—to discern,
in tasting—to nurture,
in touching—to govern.

In this way humankind comes to know God,
for God is the author of all creation.

Reader

- 2 And so,
humankind
full of creative possibilities,
is God's work.
 - 1 Humankind alone,
is called to assist God.
 - 1 Humankind is called to co-create.
 - 2 God gave to humankind the talent
to create with all the world.
 - 1 Just as the [people] shall never end,
until into dust they are transformed and resurrected,
just so,
their works are always visible.
 - 2 The good deeds shall glorify,
the bad deeds shall shame,
insofar as they have not been blotted out through penance.

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Relaxation and meditation

Put yourself in a position of relaxation, and think of aspects of God's presence in Creation that particularly appeals to you.

After 5 minutes, in groups of two or three share your thoughts.

Poem (All)

^{we}
~~You~~ are called to become
A perfect creation.
No one is called to become
Who ^{we}~~you~~ are called to be.
It does not matter
How short or tall
Or thick-set or slow
^{we}~~You~~ may be.
It does not matter
Whether ^{we}~~you~~ sparkle with life
Or are silent as a still pool,
Whether ^{we}~~you~~ sing your song aloud
Or weep alone in darkness.
It does not matter
Whether ^{we}~~you~~ feel loved and admired
Or unloved and alone
For ^{we}~~you~~ are called to become
A perfect creation.
No one's shadow
Should cloud ^{our}~~your~~ becoming,
No one's light
Should dispel ~~your~~ spark.
For the Lord delights in ~~you~~, ^{us}
Jealously looks upon ~~you~~ ^{us}
And encourages with gentle joy
Every movement of the Spirit
Within ~~you~~. ^{us}

Unique and loved-you stand,
 Beautiful or stunted in your growth
 But never without hope and life.
 For ^{we} you are called to become
 A perfect creation.
 This becoming may be
 Gentle or harsh,
 Subtle or violent,
 But it never ceases,
 Never pauses or hesitates,
 Only is—
 Creative force—
 Calling ~~you~~ ^{us}
 Calling ~~you~~ ^{us} to become
 A perfect creation.

(Edwina
Garely)

Finding and looking find a leaf, twig, a stone - whatever of nature is available to you - then try to draw it. This is not an exercise of art but of looking, it does not matter what you come up with, it is the doing that counts. If you are looking at bark you might like to try a rubbing.

Celtic God Prayer (the two sides of the group alternately)



I am the wind that breathes upon the sea,
 All: I am the wave on the ocean,
 I am the murmur of the leaves rustling,
 All: I am the rays of the sun,
 I am the beam of the moon and the stars,
 All: I am the power of the trees growing,
 I am the bud breaking into blossom,
 All: I am the movement of the salmon swimming,
 I am the courage of the wild bear fighting,
 All: I am the speed of the stag running,
 I am the strength of the ox pulling the plough,
 All: I am the size of the mighty oak tree,
 And I am the thoughts of all my people
 All: Who praise my beauty and my grace.

Offertory and intercessions

Place your drawings in the bowl/basket, then place a flower or leaves in the vase, with a spoken or unspoken prayer

All God of Power Miriam Therese Winter

God of power.
 God of people.
 You are the life of all
 that lives,
 energy
 that fills the earth,
 vitality
 that brings to birth
 the impetus
 toward making whole
 whatever is bruised
 or broken.
 In You we grow
 to know the truth

that sets all creation free.
 You are the song
 the whole earth sings.
 the promise
 liberation brings.
 now and forever.

Peace

Deep peace of the running waves to you
" " of the silent stars
" " flowing air to you
" " quiet earth
May peace, may peace, fill you soul (x2)
let peace, let peace, make you whole(x2)

Agape

(Taken from the Didache)

Leader: Blessed are you, O Lord our God, creator of this food and drink that we share together as a sign of your kingdom, which is to come in glory, and yet is already here now in so far as you live among us in the love we have for one another.

All: We give thanks to you, our creator, for this wine, remembering Israel your people, brought like a vine out of Egypt, and planted in the promised land.

(the wine is poured and passed around, each saying to the next person "the new wine of life")

All: As we break the bread we thank you, O creator, for the life and knowledge of yourself which you gave us through Jesus Christ. To you be glory for ever

(the bread is passed round, each on breaking off a portion and handing it to the next person saying "the bread of sustenance")

All: As this broken bread was scattered upon the mountains, but was brought together and became one, so let your children, Lord, be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power through Jesus Christ for ever.

Song: Be thou my vision

Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art,
Be thou my best thought in the day and the night, Both
waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word
Be thou ever with me, and I with thee, Lord,
Be thou my great *patron* and I thy true *child*
Be thou in me dwelling, and I with thee one.

Riches I heed not, nor *others'* *false* *empty* praise,
Be thou my inheritance now and always,
Be thou and thou only first in my heart,
O Sovereign of heaven, my treasure thou art.



LET ALL CREATION REJOICE

Centring Music - Hail O Greenest Branch (Hildegard of Bingen)

Virtuosissima Virga

O virtuosissima virga ave,
que in ventoso fletu scissationis
sanctorum prodisti.

Cum venit tempus
quod tu florulisti in ramis tuis
ave, ave sit tibi,
quia calor solis in te sudavit
sicut odor balsami.

Nam in te floruit pulcher flos
qui odorem dedit omni bus aromatis
que erde erant.

Et ille apparuerunt omnia
in viriditate plena.

Unde celli dederunt rorem super gramen
et omnis terra letia facie est,
quoniam viscera ipsius
frumentum protulerunt,
et quoniam volucres celli
nidos in ipse habuerunt.

Deinde facta est esca hominibus,
et gaudium magnum epulantium
unde, o suavis virgo,
in te non deficit ullum gaudium.

Hec omnia Eva contempsit.

Nunc autem laus sit altissimo.

Hail, o greenest branch,
sprung forth in the airy breezes
of the prayers of the saints.

So the time has come
that your sprays have flourished;
hail, hail to you,
because the heat of the sun has exuded from you
like the aroma of balm.

For the beautiful flower sprang from you
which gave all perched perfumes their aroma.

And they have radiated anew
in their full freshness.

Whence the skies bestowed dew upon the pasture,
and all the Earth was made joyful
because her womb
brought forth corn,
and because the birds of the firmament
built their nests in her.

Then there was harvest ready for men
and a great rejoicing of banqueters.
Whence, o sweet Virgin,
no joy is lacking in you.

Eve rejected all these things.

Now let there be praise to the Highest.

Hildegard's Words

Reader

1. We are dressed in the scaffold of creation:
in seeing—to recognize all the world,
in hearing—to understand,
in smelling—to discern,
in tasting—to nurture,
in touching—to govern.

In this way humankind comes to know God,
for God is the author of all creation.

Reader

- 2 And so,
humankind
full of creative possibilities,
is God's work.
 - 1 Humankind alone,
is called to assist God.
 - 1 Humankind is called to co-create.
 - 2 God gave to humankind the talent
to create with all the world.
 - 1 Just as the [people] shall never end,
until into dust they are transformed and resurrected,
just so,
their works are always visible.
 - 2 The good deeds shall glorify,
the bad deeds shall shame,
insofar as they have not been blotted out through penance.

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Relaxation and meditation

Put yourself in a position of relaxation, and think of aspects of God's presence in Creation that particularly appeals to you.

After 5 minutes, in groups of two or three share your thoughts.

Poem (All)

^{we}
~~You~~ are called to become
A perfect creation.
No one is called to become
Who ^{we}~~you~~ are called to be.
It does not matter
How short or tall
Or thick-set or slow
^{we}~~You~~ may be.
It does not matter
Whether ^{we}~~you~~ sparkle with life
Or are silent as a still pool,
Whether ^{we}~~you~~ sing your song aloud
Or weep alone in darkness.
It does not matter
Whether ^{we}~~you~~ feel loved and admired
Or unloved and alone
For ^{we}~~you~~ are called to become
A perfect creation.
No one's shadow
Should cloud ^{us}~~your~~ becoming,
No one's light
Should dispel your spark.
For the Lord delights in ~~you~~ ^{us}
Jealously looks upon ~~you~~ ^{us}
And encourages with gentle joy
Every movement of the Spirit
Within ~~you~~ ^{us}

Unique and loved ~~you~~^{we} stand,
 Beautiful or stunted in your growth
 But never without hope and life.
 For ~~you~~^{we} are called to become
 A perfect creation.
 This becoming may be
 Gentle or harsh,
 Subtle or violent,
 But it never ceases,
 Never pauses or hesitates,
 Only is—
 Creative force—
 Calling ~~you~~^{us} ~~us~~^{us}
 Calling ~~you~~^{us} to become
 A perfect creation.

(Edwina
 Garely)

Finding and looking find a leaf, twig, a stone - whatever of nature is available to you - then try to draw it. This is not an exercise of art but of looking, it does not matter what you come up with, it is the doing that counts. If you are looking at bark you might like to try a rubbing.

Celtic God Prayer (the two sides of the group alternately)



I am the wind that breathes upon the sea,
All: I am the wave on the ocean,
 I am the murmur of the leaves rustling,
All: I am the rays of the sun,
 I am the beam of the moon and the stars,
All: I am the power of the trees growing,
 I am the bud breaking into blossom,
All: I am the movement of the salmon swimming,
 I am the courage of the wild bear fighting,
All: I am the speed of the stag running,
 I am the strength of the ox pulling the plough,
All: I am the size of the mighty oak tree,
 And I am the thoughts of all my people
All: Who praise my beauty and my grace.

Offertory and intercessions

Place your drawings in the bowl/basket, then place a flower or leaves in the vase, with a spoken or unspoken prayer

All God of Power Miriam Therese Winter

God of power.
 God of people.
 You are the life of all
 that lives,
 energy
 that fills the earth,
 vitality
 that brings to birth,
 the impetus
 toward making whole
 whatever is bruised
 or broken.
 In You we grow
 to know the truth

that sets all creation free.
 You are the song
 the whole earth sings.
 the promise
 liberation brings.
 now and forever.

Peace

Deep peace of the running waves to you
" " of the silent stars
" flowing air to you
" " quiet earth
May peace, may peace, fill you soul (x2)
let peace, let peace, make you whole(x2)

Agape

(Taken from the Didache)

Leader: Blessed are you, O Lord our God, creator of this food and drink that we share together as a sign of your kingdom, which is to come in glory, and yet is already here now in so far as you live among us in the love we have for one another.

All: We give thanks to you, our creator, for this wine, remembering Israel your people, brought like a vine out of Egypt, and planted in the promised land.

(the wine is poured and passed around, each saying to the next person "the new wine of life")

All: As we break the bread we thank you, O creator, for the life and knowledge of yourself which you gave us through Jesus Christ. To you be glory for ever

(the bread is passed round, each on breaking off a portion and handing it to the next person saying "the bread of sustenance")

All: As this broken bread was scattered upon the mountains, but was brought together and became one, so let your children, Lord, be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power through Jesus Christ for ever.

Song: Be thou my vision

Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art,
Be thou my best thought in the day and the night, Both
waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word
Be thou ever with me, and I with thee, Lord,
Be thou my great *Paternal* and I thy true *Child*
Be thou in me dwelling, and I with thee one.

Riches I heed not, nor *others' false* *empty* praise,
Be thou my inheritance now and always,
Be thou and thou only first in my heart,
O Sovereign of heaven, my treasure thou art.



LET ALL CREATION REJOICE

Centring Music - Hail O Greenest Branch (Hildegard of Bingen)

Virentissima Virga

O virentissima virga ave,
que in ventoso flosco scissationis
sanctorum prodisti.

Cum venit tempus
quod tu florulisti in ramis tuis
ave, ave sibi
quia calor solis in te sudavit
sicut odor balsami.

Nam in te floruit pulcher flos
qui odorem dedit omibus aromatis
que eride erant.

Et ille apparuerunt omnia
in virentia plena.

Unde celli dederunt rorem super gramina
et omnis terra leta facta est,
quoniam viscera ipsius
frumentum protulerunt,
et quoniam volucres celli
nidos in ipso habuerunt.

Deinde facta est esca hominibus,
et gaudium magnum epulantium
unde, o suavis virga,
in te non deficit ullum gaudium.

Hec omnia Eve contempsit.

Nunc autem laus est altissima.

Hail, o greenest branch,
sprung forth in the airy breezes
of the prayers of the saints.

So the time has come
that your sprays have flourished:
hail, hail to you,
because the heat of the sun has exuded from you
like the aroma of balm.

For the beautiful flower sprang from you
which gave all perched perfumes their aroma.

And they have radiated anew
in their full freshness.

Whence the skies bestowed dew upon the pastures,
and all the Earth was made joyful
because her womb
brought forth corn,
and because the birds of the firmament
built their nests in her.

Then there was harvest ready for men
and a great rejoicing of banqueters,
whence, o sweet Virgin,
no joy is lacking in you.

Eve rejected all these things.

Now let there be praise to the highest.

Hildegard's Words

Reader

1. We are dressed in the scaffold of creation:
in seeing—to recognize all the world,
in hearing—to understand,
in smelling—to discern,
in tasting—to nurture,
in touching—to govern.

In this way humankind comes to know God,
for God is the author of all creation.

Reader

- 2 And so,
humankind
full of creative possibilities,
is God's work.
 - 1 Humankind alone,
is called to assist God.
 - 1 Humankind is called to co-create.
 - 2 God gave to humankind the talent
to create with all the world.
 - 1 Just as the [people] shall never end,
until into dust they are transformed and resurrected,
just so,
their works are always visible.
 - 2 The good deeds shall glorify,
the bad deeds shall shame,
insofar as they have not been blotted out through penance.

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Relaxation and meditation

Put yourself in a position of relaxation, and think of aspects of God's presence in Creation that particularly appeals to you.

After 5 minutes, in groups of two or three share your thoughts.

Poem (All)

^{we}
~~You~~ are called to become
A perfect creation.
No one is called to become
Who ^{we}~~you~~ are called to be.
It does not matter
How short or tall
Or thick-set or slow
^{we}~~You~~ may be.
It does not matter
Whether ^{we}~~you~~ sparkle with life
Or are silent as a still pool,
Whether ^{we}~~you~~ sing your song aloud
Or weep alone in darkness.
It does not matter
Whether ^{we}~~you~~ feel loved and admired
Or unloved and alone
For ^{we}~~you~~ are called to become
A perfect creation.
No one's shadow
Should cloud ^{can}~~your~~ becoming,
No one's light
Should dispel your spark.
For the Lord delights in ^{us}~~you~~,
Jealously looks upon ^{us}~~you~~
And encourages with gentle joy
Every movement of the Spirit
Within ^{us}~~you~~.

Unique and loved ~~you~~ stand,
 Beautiful or stunted in your growth
 But never without hope and life.
 For ^{we} you are called to become
 A perfect creation.
 This becoming may be
 Gentle or harsh,
 Subtle or violent,
 But it never ceases,
 Never pauses or hesitates,
 Only is—
 Creative force—
 Calling ~~you~~ us
 Calling ^{us} ~~you~~ to become
 A perfect creation.

(Edwina
Garely)

Finding and looking find a leaf, twig, a stone - whatever of nature is available to you - then try to draw it. This is not an exercise of art but of looking, it does not matter what you come up with, it is the doing that counts. If you are looking at bark you might like to try a rubbing.

Celtic God Prayer (the two sides of the group alternately)



I am the wind that breathes upon the sea,
 All: I am the wave on the ocean,
 I am the murmur of the leaves rustling,
 All: I am the rays of the sun,
 I am the beam of the moon and the stars,
 All: I am the power of the trees growing,
 I am the bud breaking into blossom,
 All: I am the movement of the salmon swimming,
 I am the courage of the wild boar fighting,
 All: I am the speed of the stag running,
 I am the strength of the ox pulling the plough,
 All: I am the size of the mighty oak tree,
 And I am the thoughts of all my people
 All: Who praise my beauty and my grace.

Offertory and intercessions

Place your drawings in the bowl/basket, then place a flower or leaves in the vase, with a spoken or unspoken prayer

All God of Power Miriam Therese Winter

God of power.
 God of people.
 You are the life of all
 that lives,
 energy
 that fills the earth,
 vitality
 that brings to birth
 the impetus
 toward making whole
 whatever is bruised
 or broken.
 In You we grow
 to know the truth

that sets all creation free.
 You are the song
 the whole earth sings.
 the promise
 liberation brings.
 now and forever.

Peace

Deep peace of the running waves to you
" " of the silent stars
" flowing air to you
" " quiet earth
May peace, may peace, fill you soul (x2)
let peace, let peace, make you whole(x2)

Agape

(Taken from the Didache)

Leader: Blessed are you, O Lord our God, creator of this food and drink that we share together as a sign of your kingdom, which is to come in glory, and yet is already here now in so far as you live among us in the love we have for one another.

All: We give thanks to you, our creator, for this wine, remembering Israel your people, brought like a vine out of Egypt, and planted in the promised land.

(the wine is poured and passed around, each saying to the next person "the new wine of life")

All: As we break the bread we thank you, O creator, for the life and knowledge of yourself which you gave us through Jesus Christ. To you be glory for ever

(the bread is passed round, each on breaking off a portion and handing it to the next person saying "the bread of sustenance")

All: As this broken bread was scattered upon the mountains, but was brought together and became one, so let your children, Lord, be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power through Jesus Christ for ever.

Song: Be thou my vision

Be thou my vision, O Lord of my heart,
Be all else but naught to me, save that thou art,
Be thou my best thought in the day and the night, Both
waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word
Be thou ever with me, and I with thee, Lord,
Be thou my great *patron* and I thy true *child*
Be thou in me dwelling, and I with thee one.

Riches I heed not, nor *others' false* ~~empty~~ praise,
Be thou my inheritance now and always,
Be thou and thou only first in my heart,
O Sovereign of heaven, my treasure thou art.

